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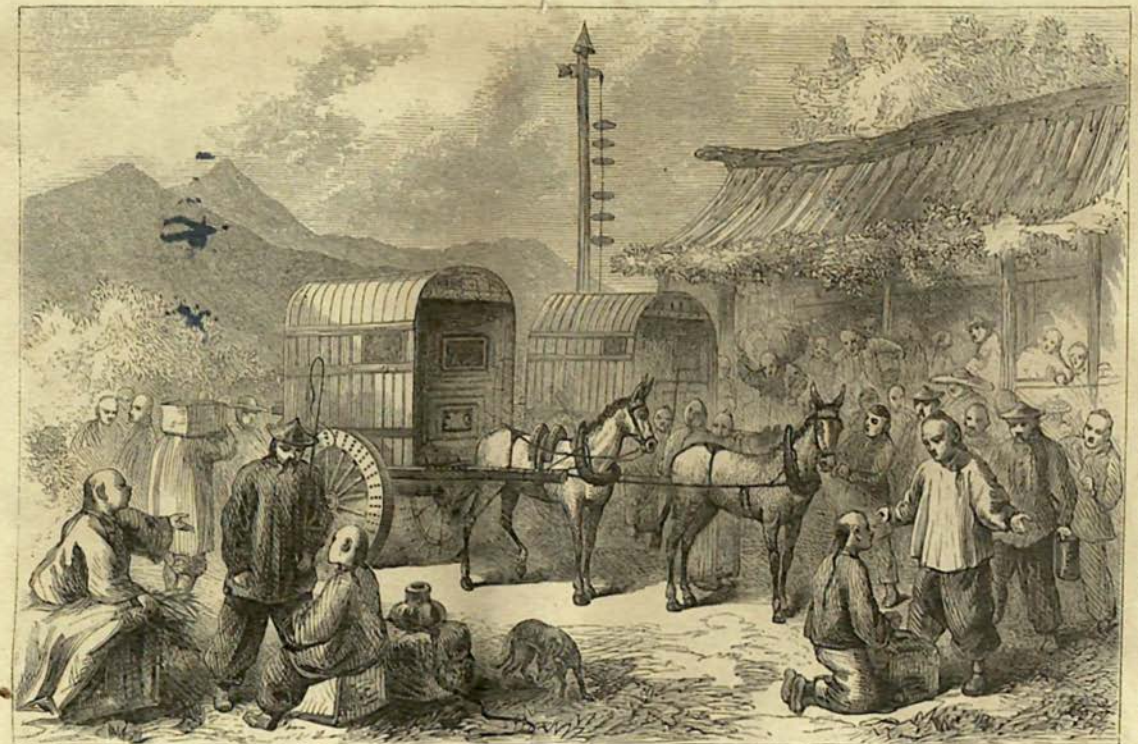

THE MID-DAY HALT.

JOURNEYS IN NORTH CHINA,

MANCHURIA, AND EASTERN MONGOLIA;

WITH SOME ACCOUNT OF COREA

58732

BY THE

REV. ALEXANDER WILLIAMSON, B.A.,

AGENT OF THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

WITH ILLUSTRATIONS AND TWO MAPS.

IN TWO VOLUMES.

VOL. I.

8x 6 11

LONDON:

SMITH, ELDER & CO., 15, WATERLOO PLACE.

1870.

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TO THE DIRECTORS AND OFFICEBEARERS

OF

THE NATIONAL BIBLE SOCIETY OF SCOTLAND

These Volumes are Dedicated,

IN ACKNOWLEDGMENT OF THE ENCOURAGEMENT AFFORDED
TO THE AUTHOR IN THESE JOURNEYS,
AND ALSO IN TOKEN OF THE
UNIFORM KINDNESS AND CONSIDERATION
SHOWN TO HIM IN ALL HIS LABOURS.

PREFACE.

My object in undertaking the journeys narrated in these volumes, was the distribution of the Scriptures and books and tracts in the Chinese language throughout the interior of North China. Travelling over districts near and remote from the Ports, I met with much that was interesting in the natural features of the country, in the character and aspect of the people, and not a little which was both new and important in reference to the products of the soil and the mineral resources of the different provinces. It appeared incumbent on me to make these things known, and therefore I hope this book will be looked upon, not as the offspring of any ambition for authorship, but as the result of a sense of duty.

Keeping to my purpose of setting forth facts, I have abstained, as much as possible, from controversy. One thing, however, has come up which demands some attention. In papers recently laid before Parliament (April 6th), "the inland residence" of foreigners has been denounced; the restriction of missionaries to the

ports has been advocated; and even the adaptation of Christianity to accomplish its great purpose has been questioned. This book will throw some light upon these matters,—for there is nothing kept back, and nothing coloured. It will be seen that there is no hostility on the part of the people of North China towards Protestant missionaries; and, moreover, that our passports were invariably acknowledged, and aid given, when required, even in the most distant places. The presumption, therefore, is, that were the matter of inland residence likewise made a provision in Treaty engagements, there would be little or no difficulty in peaceably carrying it out.

I know that the Roman Catholics are very much disliked: in some places on account of the outrages committed by French soldiers during the last war; in other places in consequence of the assumption of the priests; and also owing to the violent way in which they have insisted upon the restoration of property confiscated at the close of the last century, and the injudicious manner in which they have sometimes built upon the ground re-occupied by them. All these causes operate in Peking. But no charges of this kind can be brought against Protestant missionaries, as is proved by the repeated admissions of the Chinese Foreign Office itself.

It seems ungenerous to say aught against our gallant allies, and religionists, who aim at the same end as ourselves; but there are times when the whole truth must be told, and this appears to be one of them, seeing that charges which are valid only against Romanists, are—in the Blue Book just referred to—made the basis of an argument against the extension of privileges to Protestants.

It is true that the Mandarins have been much less civil to foreigners during the past year; that one premeditated and unprovoked attack near Tien-tsin, resulting in the murder of a foreigner, has been permitted; that two or three serious acts of persecution have been perpetrated; and that alarming rumours, pointing to the expulsion of foreigners from Peking and other places, have been spread far and wide; but these things have occurred in consequence of the ultra-liberal policy of our Government, and especially of that outburst of hostile criticism in the spring of 1869, on the part of our officials and leading politicians and writers at home —all of which was duly communicated to the Chinese authorities, leading them to believe either that we were shorn of our strength, or had lost all interest in our countrymen in China.

I trust no deeds of violence will ensue; but if they do, I hope the opportunity will be taken to set matters

right once for all. In these volumes I have hinted at one or two things which appear indispensable to satisfactory intercourse; and among them, inland residence under proper sanctions. The truth is, China can never be truly or permanently opened up without inland residence among the people; and as Protestant missionaries are centres of light and truth and beneficence, better adapted for salutary pioneer work than any other class, acceptable to the natives, and never guilty of political intrigue, it is clearly the interest of all concerned that provision be made for their legal establishment and unfettered action. I am the more disposed to advocate this, inasmuch as the experiment has been tried with success. Protestant missionaries, British, German, and American, have been labouring unmolested for some years in many of their inland cities. The disturbances at Yang-chow and Ngan-king were exceptional, in so far as they were fomented before the citizens had time to understand the character and motives of the missionaries. My argument therefore is, that Protestant missionaries who have proved so useful, although under adverse circumstances, should not be denied rights and privileges which are granted to Roman Catholics and even Mohammedans.

The Chinese opponents of missions, as of everything foreign, are not the people, but that class of Chinamen

described in Vol. I. p. 5. But a clause in a Treaty would go a great way to restrain even them; or, if they broke out, a clear and decided expression of our feelings—as experience has repeatedly shown—would effectually prevent a repetition of it.

On the general question I make no remark further than that the history of the Chinese demonstrates that it is not only impolitic, but dangerous, to grant them all the privileges of civilized nations, and allow them to ignore all the responsibilities recognized by other powers.

This book being intended for general readers, I have reserved for another place remarks upon the religious aspects of the Chinese and the progress of Christianity among the people; and being desirous to make it as complete as possible, I asked my friend Mr. Edkins to prepare an account of Peking, which will be found in Vol. II., and I doubt not my readers will thank me for placing before them so interesting a contribution.

I have also added Mr. Oxenham's valuable narrative of his journey from Peking to Hankow, so that the public have now observations of North China in all directions.

The results of my observations of the Chinese character and government, and the information as to the physical geography of the country and other matters

of a general character, precede the narrative of my journeys, as it is hoped the reader will thus be prepared to account for the habits of this extraordinary people, and the present state of the country.

I have to thank my friend, Rev. Jonathan Lees, of Tien-tsin, for letterpress in Vol. I., from p. 250 to 341, and also to express my obligations to John Kesson, Esq., for the aid he has afforded me in preparing the sheets for publication, and in carrying the work through the press.

The engravings of the view of Peking and the Temple of Heaven are from photographs in the possession of W. A. Cornabé, Esq., and those of the Tomb of Confucius and the Avenue leading to it are from photographs taken by Mr. Baker, in the possession of Dr. Carmichael of Che-foo. I am also indebted to Mr. Lees, of Tien-tsin, for the sketches of the Cave-Houses, the Chen-wu, the Nestorian Tablet, the Iron God, and the Brouze Idol.

ALEXANDER WILLIAMSON.

Lochwinnoch, near Glasgow,
June 13, 1870.

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MEASURES OF LENGTH.

Chih — according to Board of Works.....	=	13·1-8 inches.
Chih—according to the tariff	=	14·1 inches.
10 chih	=	1 chang.
1 chang	=	3 11-12 yards.
1 li	=	1,826 feet.
2·89 li (according to old usage)	=	1 English mile.
250 li (according to the Jesuit measurement which now prevails)	=	1 degree.
25 li do do.....	=	1 French league.
3·1-3 li....do do.....	=	1 English mile.

LAND MEASURE.

733·32 square yards	=	1 mow.
6·61 mow	=	1 acre.
100 mow.....	=	1 king.
1 king.....	=	15·13 square acres.

MEASURE OF CAPACITY.

1 shing	=	96-100 pint.
10 shing	=	1 tau.
1 tau	=	1·13 gallon.

WEIGHT.

16 liang	=	1 catty.
1 catty.....	=	1·1-3 lb. avoirdupois.
100 catties	=	1 picul.
1 picul	=	133·1-3 lb. avoirdupois.

MONEY.*

13 cash	=	say 1 fun.
130 cash	=	say 1 tsien.
1,300 cash	=	say 1 liang or tael.
1 fun	=	1 candareen.
10 candareen	=	1 mace.
10 mace	=	1 tael.
1 tael	=	say 6*s.* 3*d.*
1,000 cash	=	say 4*s.* 10*d.*

* See fuller explanations, Vol. I. pp. 58—62.

VOCABULARY OF SOME CHINESE WORDS FREQUENTLY RECURRING.

Shan, a hill.

Chung, Cheng, } a city.

Chwang, a large village.

Tsun, Tun, } a village.

Kwan, a fortified pass.

Mun, Men, } a gate.

Kow, a port.

Kiai, *a street where* a market is held.

Ho, a river or canal.

Kiang, a great river.

Hu, Hoo, } a lake.

Yamun, a mandarin's office.

Wang, a prince.

VOCABULARY OF A FEW MONGOLIAN WORDS.

Alin, a mountain.

Omo, Nor, } a lake.

Pira, a river.

Ula, Muren, } a great river.

Hata, a rock.

Hotan, a city.

JOURNEYS IN NORTH CHINA, MANCHURIA, AND EASTERN MONGOLIA.

CHAPTER I.

INTRODUCTORY OBSERVATIONS BEARING ON THE PRESENT AND FUTURE OF CHINA.

Extent of China—Varieties of Soil and Climate—Mineral Resources—Water Communication—Mental Capacity of the People—Written Language—Education—Untouched Resources—Deplorable Condition of the Chinese—Memorial to the Emperor—Intrigues of Candidates for Office—Lying and Deceit Universal—No Hope for China in Herself—Mr. Hart's Opinion.

"DESCRIBE to me," says Cousin, "the geography of a country, and I will foretell its future." Applying this principle to China, the future of that country stands out clearly before us.

China Proper extends from about the 19th to the 41st parallel of north latitude, and the 97th to the

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122nd of east longitude. It comprises an area of 1,300,000 square miles, or nearly 832,000,000 of square acres. Within these limits are embraced every variety of soil and climate. There are tracts of champaign country like France and Belgium; swampy districts like Holland; and mountainous regions like Switzerland. Advancing within the tropic of Cancer three degrees, and extending northwards towards Mongolia—including every degree of altitude from the sea-level to the perpetual snow-line, and every variety of conformation of hill and valley, land and water—it yields everything that can be desired for the sustenance, comfort, or luxury of man. Its mineral resources are very great, surpassing those of Europe and Australia, and rivalling those of the Western States of America. Professor Ansted, in his official catalogue of the Great Exhibition in 1851, gives the area of the coal-fields of Great Britain at 12,000 square miles, and that of the United States of America at 130,000 square miles, whereas that of the North of China alone—not to speak of South China or Western China—is estimated by W. S. Kingsmill, C.E., at 83,000 square miles. Iron-ore and iron-stone, of various descriptions, are found in every province, in many places in great abundance, and, what is most noteworthy, the black magnetic ore—the finest ore in the world—is the kind in common use, so much so, that the Chinese seldom work any other in the manufacture of iron. Copper, lead, tin, silver, and gold are plentiful, scarcely a district of China being without one

or other of them. The water communication is extremely well distributed—in this respect superior to that of most countries, and surpassed by none.

The mental capacities of the people are of no inferior order. Their administrative powers are remarkable. Sir Frederick Bruce is reported to have said that "Chinese statesmen were equal to any he ever met in any capital in Europe." This may, or may not be. Certain it is, they hold their own with our British diplomatists. Chinese merchants cope successfully with our own in all departments of trade; in fact are gaining ground on them.* Their literati are equal to any intellectual task Europeans can set before them; and Chinamen have carried off, in fair and keen competition, high honours in British and American universities. The number of high-class books mastered by not a few is quite surprising. The common people are shrewd, painstaking, and indomitable; and the more I have travelled among them the more have I been impressed with their mental promise, docility, and love of order.

The Chinese have a written language co-extensive with their vast dominions, and although there are many varieties of spoken dialects in the South, yet from the Yang-tsi-kiang to the Amoor, and from the Yellow Sea to India, one speech obtains, viz., the Mandarin colloquial, which has also the immense advantage of being

* See Consul Medhurst's "Report on the Trade of Shanghai"—*Blue Book* (China) No. 7, 1870.

a written language. Education prevails extensively, and the minds of the youth are all directed towards moral excellence as the acme of their ambition. Here, then, we have all the elements needful to success and dominion: no end of coal for steam purposes, abundance of iron for machinery, facility for cheap and rapid communication, capacity to govern, brains to plan, hands to work, and a will to put everything in motion, subservient to their own interests.

Now, when we consider that the soil is as rich and fertile as ever; that the mineral resources not only of North China but of the West and the South—*equally great*—are all *practically untouched*; when we add the varied promise and mineral wealth of Manchuria and Corea, the extent of the population, the ability and enterprise of the people as attested by a consecutive history of four millenniums, and the general character of the race, who does not see that the Chinese nation is destined to rise and dominate the whole of Eastern Asia?

The Chinese have always been the imperial race in the far East; and they are as able as ever to exercise dominion, and will assuredly do so. It is true that at present they are in a most deplorable condition. Their old principles of government are disregarded; the maxims of their classics utterly ignored by the generality of their rulers; rapacity and corruption pervade every department of the State, even to a far greater degree than foreigners ever imagined. Witness their

recent memorials to the throne published in the *Peking Gazette*; as a sample of which, a few sentences may be quoted here from the memorial of Ting-ta-jen, the governor of the province of Kiang-su, a man of great authority and position. In regard to the men who now aspire to office, he says:—

"That men bent on speculation, not only those of but moderate circumstances, but even the naked poor, come knocking at the door for office. Those who have no means of making a living, gather a little here and a little there, in order to make merchandise of office—thinking that with an office bought for a thousand some hundred taels,* on their arrival at their station, they can draw several tens of taels per month, and at once receive a good percentage on their investment. And if, perchance, they get temporary charge of an office, or full possession of a vacancy, whether they make the less sum of some thousands, or the greater sum of some tens of thousands, they seek only their individual advantage, regardless of the injury to the public welfare;" and, further on, he slyly assumes that, "it is known that these men who thus receive their appointments from the Board of Revenue, can henceforth fraudulently appropriate the government revenues, can henceforth plunder and oppress the people; *in hearing a trial can make the wrong appear the right; in the pursuit and apprehension of criminals can cause it to be falsely testified that virtuous men are robbers.*" Referring to the results of the present public examination system, he says: "To speak, for example, of the one province of Kiang-su, of the office of *Tau-tai* there are only two or three vacancies which can be filled apart from the throne. Of the offices of *Chih-fu*, *Chih-chow*, *Chih-hien*, *Tung-chih*, and *Tung-pau*, only some tens can thus be filled, while there are about sixty or seventy men expectants of the office of *Tau-tai*, and more than a thousand for the other offices. But to put a thousand and more in several tens of offices must be the work certainly of a distant and undetermined future. Even in the selection, according to the order of time, and the fulfilment of requirements for temporary posts, unless it be those who have been expectants for more than ten years, none can get a single year's office. Those who are nimble-footed and manage to advance sooner, must either be clever in boring and scheming their way, or have friends in a position to help them forward. How can such a class, by nature unreliable and sordid,

* Tael, equal to, say, 6*s*.

be expected to cherish the people? Supposing that, in the course of ten or more years, they obtain one year's office as a substitute, out of this one year must come the expenses of the preceding ten and more years for clothes and food, the cost of maintaining a family, and returning favours; and besides, in this one year of temporary office, provision must be made for the future. *To place dogs and sheep before a hungry tiger, and expect him not to seize and eat them, although you should make a show of preventing him with a stout bow and poisoned arrows, would certainly be to expect an impossibility.* And so these men, having no fixed source of income, and consequently no fixed purpose of heart, are *not simply villains; their very penury is the reason of their becoming so.*" *

This testimony is true, not of Kiang-su alone, but of the whole Empire. Poverty, on the part of the Government, has induced them to depart from their old plan of competition, and dispose of their magistracies for money. This accounts for the evils above described, and explains their apprehension of the advance of European civilization. These are the literati who stir up the common people against missionaries and foreigners. These are the men who, with the threat of reporting them to the mandarins, annoy and squeeze Christian converts, and such native merchants as may be seeking to introduce improvements. These are the men who, at every point, retard the advancement of western civilization, and in whose favour so much has been spoken in our highest circles and best literature. Clearly there is no hope from such men.

But the most melancholy fact is, that there is about as little hope apart from these "hungry tigers." Superstition clouds the finest intellects, as we have

* See translation in *Supreme Court and Consular Gazette*, Sept. 11, 1869.

repeatedly witnessed; a low and mean spirit has crept into the homes even of the higher classes; squalor and filth are often barely concealed beneath the grand silks and embroidered dresses of the wealthy; opium is gnawing at the vitals of the Empire, and destroying thousands of its most promising sons. And, worst of all, there is no truth in the country. Falsehood and chicanery are their hope and their weapons. Scheming has been reduced to a science: deceit and lying placed upon the pedestal of ability and cleverness. The common people know not when they may be pounced upon by their own protectors; and so a paralysing sense of insecurity pervades the country throughout its whole extent.

As far as we can see, there is no hope for China in China herself. We have, at different times and in different connections, inquired separately of the ablest Europeans and Americans in Peking,—men who had the best opportunities of knowing the true state of matters, —whether they had ever met a man in official circles who *understood the times*, and was likely to put forth some intelligent effort to raise his country, and the reply has invariably been in the negative.

Mr. Hart, the Inspector-General of the Chinese Customs—a gentleman in constant personal communication with the highest mandarins in the Empire, and in respect of this matter the best European authority in China—holds the same opinion. "Out of the thousands of officials in the Empire," he says, "only some forty

in the provinces, and perhaps ten at Peking, have a glimmering notion of what it is that the foreigner means when he speaks in general terms of progress, but of those fifty not one is prepared to enter boldly on a career of progress, and take the consequence of even a feeble initiative." *

This accords with my own observation. There is not a man at present within the field of view in China of whom anything towards the reorganization of the country and the elevation of the people can be expected. The nation, therefore, must become more and more corrupt, unless some external element be introduced to save it. This is clear; but here lies the difficulty. There are, in addition to the preceding facts, certain formidable barriers in the way of European intercourse, and the introduction and action of foreign ideas.

* See Ross Browne's *Correspondence*.

CHAPTER II.

BARRIERS IN THE WAY OF PROGRESS IN CHINA.

Pretensions of the Emperor—His Titles—Duration of his Assumed Greatness—Conduct of the Government towards Prince Alfred—Lord Elgin's Policy—Conceit and Ignorance of the People—Their Estimate of Foreigners—Chinese Maps—Mr. Hart's Testimony—Worship of Ancestors a Form of Idolatry—Evils resulting from it—Chinese Emigrants—Horrible State of Society in Manchuria and Mongolia—The Fung Shui Superstition—Solutions of the Difficulty—The Opium Traffic—Universal Untruthfulness and Deceit—What the Chinese need to Reform them.

First among these barriers stands the position and pretensions of the Emperor. This is the backbone of Chinese exclusiveness. He claims to be the representative of God upon earth; the source of law, office, power, honour, and emolument; the possessor of the soil; the owner of all the resources and wealth of the country; and entitled to the services of all the males between the years of sixteen and sixty.

In perfect consistency with these prerogatives, his government assumes control over "*Tien hia*," or all under heaven; or, as it is sometimes put, all within the "four seas." The "*nui-fan*" and the "*wai-fan*"—that is, the interior and outside foreigners, or, more offensively,

and in reference to more remote tribes, the "*nui-i*" and the "*wai-i*," *i.e.* the internal and external barbarians—are all under his jurisdiction. So clearly is the uniqueness of his position understood that he is acknowledged and called the "Tien tsze," or *the Son of Heaven*, and sometimes *the Holy Son of Heaven*. He also calls himself, and is designated by his subjects, as the "*Kwa jen*," the "*man who stands by himself*," or the "*Kwa kuin*," "*solitary prince*." He thus recognizes no equal upon earth, and scouts the very idea of being placed on a footing of equality with any royal family. The usual apothegm is, "There cannot be two suns in the heavens, or two (Whang-ti) Emperors in the world."

This assumption is no modern invention. It is one of the most elemental ideas of the Chinese system. It has lived through many revolutions, and gathered strength by the triumphs of four thousand years. It is supported by tens of thousands of men distinguished for ability and a certain culture of intellect, and is proclaimed in all quarters of the Empire by a three-hundred-million-tongued voice.

This most exclusive claim stands before us as firmly as it did centuries ago. Witness the Imperial edicts,—the reference made by the late Emperor to the President of the United States, viz., that "the idea of his equality was a subject to be relegated to the regions of laughter;" and, above all, the conduct of the Chinese Government in reference to the visit of H.R.H. Prince Alfred to

Peking, in the autumn of 1869. But this is a most serious obstacle, for it is clear that so long as the Emperor of China claims to be superior to the Queen of Great Britain or other European sovereigns, and the mandarins refuse to acknowledge the full equality and authority of our plenipotentiaries and consuls, there never can be satisfactory or amicable relations with them. The keen vision of Lord Elgin saw this, and he resolved to destroy the pretension for ever by a march upon Peking. But he was baffled. The Emperor fled to Tartary; and by his most opportune death a boy of six years old was elevated to the Imperial throne, and thus the question was effectually shelved. But it has come up again, and, in fact, is the question of the day in Chinese politics.

Besides the theocratic assumptions of the Emperor, another most formidable obstacle to the progress of China is to be found in the ignorance, conceit, and superciliousness of the people. They are bad enough at the ports, despite of all they see and hear; but the lack of knowledge there is nothing in comparison with the crass ignorance and absurd ideas entertained of foreigners which characterize the Chinese of the interior. None but those who have travelled inland and mingled freely with the people can have an idea of the extent and depth of this darkness. The great masses—the nation, not the sprinkling of people on the coast—look upon us as a different species of beings. In some places they call us "devils," not in impertinence, but in genuine ignorance of our origin and character; so much so, that

they often use this term with complimentary prefixes, as, *e.g.*, their practice of calling a friend of ours "Kwhe tze ta jen,"—*i.e.* "His Excellency the Devil." Moreover, they often use this epithet in our courts of justice. In other places, they look upon us as a race of fierce men not quite up to the mark in mental powers. Many a time have foreigners been provoked by Chinamen coming up to them, patting them on the shoulder, and caressing them just as we would a huge Newfoundland dog or a semi-tamed lion. Nor is this all. They appear in many districts to look upon us as a species of fools. Often have I observed Chinamen address myself and others just as mendacious nursery-maids address children, as if we were incapable of seeing through their barefaced lies and shallow deceit.

Moreover, they still look upon their country as sacred soil. The common name for it among themselves is the "Middle Kingdom," and this is propagated by their maps, which represent China as occupying four-fifths of the earth, and foreign nations as forming a narrow fringe on the outside.

Authorities testifying of this self-complacency and ignorance could be given in great numbers. I shall adduce only one, but it is the latest, and also the most unquestionable. The Chief Inspector of the Chinese Customs' Service, Mr. Hart, speaking on this point, says: "Not one Chinaman in ten thousand knows anything about the foreigner; not one Chinaman in a hundred thousand knows anything about foreign

inventions and discoveries; and not one in a million acknowledges any superiority in either the condition or the appliances of the West; and *of the ten or twenty* men in China who really think Western appliances valuable, not one is prepared to boldly advocate their free introduction." *

Their system of ancestral worship, though affecting the people in a different way from the former, is no less a tremendous barrier to true progress. "What!" says Davis, in his work on *China*, "it is only a harmless, if not meritorious, respect for the dead." "Ancestral worship!" says Fortune, in his *Tea Districts of China*—"a considerable portion of it springs from a purer and higher source than mere matter of form, and the Chinese indulge the pleasing reflection that when they themselves are in their graves they will not be neglected or forgotten." "Ancestral worship!" shouts a whole chorus of journalists—"it is a praiseworthy institution, indicative of noble feelings." They know little about it. In the first place, it is, though a plausible, a most unequivocal form of idolatry—not idolatry in the letter, for there are no idols used in this worship, but in the spirit. They meet, salute, worship, and escort away the spirits of their ancestors in the most profoundly religious way of which their nature is capable. It is the most thoughtful, collected, and reverential act of their lives. Now, this practice runs right

* See *North China Herald*, Nov. 9, 1860. See also Mr. Oxhenham's *Report of Journey from Pekin to Hankow*, vol. ii. Appendix No. 1.

in the teeth of the first commandment in the Decalogue; therefore, in its present form, cannot be allowed in professing Christians. But, further, it involves an untruth of the most serious and far-reaching character—viz., that the spirits of the dead are at liberty to visit their posterity; and it is also a proposition in mockery of common sense—namely, that the dead require articles of food, clothing, and furniture etherealised by fire.

These objections, I am aware, are held very light by some, but there are other evils which result from this practice which no one can ignore. This system has a most deleterious effect upon Chinese society. It is the great cause of early betrothals on the part of parents; a fruitful source of female degradation, misery, and suicide. Further, it is the cause of polygamy, and all its attendant evils. The Chinese cannot bear the thought of having no posterity to provide the sacrifices, and so they often have as many wives as they can afford to maintain. Again, it supplies the reason why Chinamen never emigrate as families; only certain male members of the family in any instance leaving their native place, and that only temporarily, with the purpose and aim to return home as soon as they have acquired a store of the foreigner's money.

This question is now assuming very important aspects. Multitudes of Chinese are proceeding to Australia and the East Indian archipelago, and yet greater numbers to the Western States of America. Additional steamers are being placed on this latter line, and the

tide of emigration is rising most rapidly. But the emigrants are all males—with the exception of a few ruined females, not one in 100 of the aggregate. The Americans are getting into a ferment as to how to deal with their Chinese immigrants. They say, "If they brought their wives with them it would be a less grievance, but as they are all workers who come, they underbid us in every department of labour, as well as indulge in every form of vice, and carry all their savings with them out of our country to enrich another."

This same question has also a bearing on Manchuria and Mongolia. There are scores of towns in these regions where there is *not* one respectable Chinese woman,—only communities of males, among whom the most abominable vices are perpetrated; and not until this fetter is broken will Chinamen feel free to settle with their families either beyond the wall of Ten Thousand li, or in the fruitful lands of California or Micronesia. Nor till then will Chinese cease to crowd their native districts, in spite of poverty and want.

There is yet another obstacle, the "*Fung Shui*" of China. This is related to the former, but is sufficiently distinct to demand a special notice. It is a modern superstition, not recognized in their classics, and, indeed, is denounced in the sacred edicts of their famous Emperor Kang-hi; and in this way can be met by us with great power. But it has a very firm hold on the people in all places and of all classes. For a full explanation of the Fung Shui, I refer to a pamphlet

by Rev. M. Yates, of Shanghai. I may, just in a word, say, that the principle of it is this: that all genial life-giving influences come from the south, and all those of an evil deadening character from the north. They think that these influences proceed in as straight a line as possible; and that if any high building be raised, it will divert the current from the places due north of it, and so injure the inhabitants in the direct line immediately beyond. On this account they imagine that cuttings in hills and through graveyards would awaken the whole invisible fraternity, and produce most disastrous consequences. For the same reason they think that high towers, telegraph-poles, railway-cuttings and signals would compel the good spirits to turn aside in all directions, and so throw everything into confusion.

In dealing with this difficulty there are the following solutions which the Chinese themselves must admit to be valid:

The Emperor, as the Son of Heaven, is lord of the spirits. This is recognized universally by the Chinese.* He is their superior; he can command them and appoint them, and they are bound to obey his behests. A formal decree from him would therefore allay all popular dread.

Roads have been made before—imperial highways—going in a direct line through everything, as far as

* See Mr. Edkins' description of the worship in the Temple of Heaven, vol. ii. of this work, and Dr. Legge's account of the Hymns of the Ming Dynasty in his book on "*Chinese Ideas of God and Spirits.*"

practicable; with high towers, every 8½ miles, for telegraphs, overlooking and commanding the whole country around; and they stand to this present day.

Nothing can be wrong which is for the well-being of the Empire and the living people; everything succumbs to *salus populi*. This is the doctrine of their own classics.

The principle of railways and telegraphs is involved in their own theory of government.

Then, in addition, we Christians have our own arguments:—The absurdity of the *Fung Shui*; the existence of one God, the Supreme Ruler, who is over all, blessed for ever.

Another great hindrance to the advancement of China is the opium traffic. Foreign residents in China, of almost all classes and professions, now agree in condemning this traffic. Even merchants are becoming ashamed of it, and are leaving it to Jews and Parsees. They see that it is injuring the country in all its departments, and seriously affecting the increase of the population. Unfortunately it has created a most powerful prejudice against us among the best minds in the country; for the more intelligent and virtuous and patriotic a man is, the more indignant is he at the presumption of nations implicated in the opium trade seeking to introduce new forces to elevate his countrymen.

Notwithstanding that the Indian revenue is implicated in the question, and several large private com-

mercial firms are involved, we make bold to say, that it is unquestionably the interest of the commercial world as a whole to put an end to this terrible vice in China. *Whatever injures a nation, injures commerce in all its departments and aspects.* But this vice is impoverishing and depopulating a country larger and far richer than Europe. The interests of humanity, therefore, call for its abolition. Why, it would take all the mills in Lancashire to supply only one-half of China with cotton cloth for stockings! At the same time it appears clear that the opium traffic is now beyond government control. It might be stopped in India, but that would make little difference in China. They would only grow more there or elsewhere. The traffic may be fulminated against from Peking, but as long as mandarins are what they are, such edicts will be practically a dead letter. There are literally several millions in China to whom opium is more valuable than life. The only hope is the creation of a public opinion against it among those who abstain from the poison, and among the young; so that the generation of opium-smokers may in due course die out. This reformation has already commenced, and only needs to be fostered and systematized.

The last obstacle to which I shall refer has been already hinted at, viz., the absence of truth and uprightness and honour. This is a most appalling void, and, unfortunately, it meets one *in all classes and professions of the people.* I do not refer to money

matters, for, as a rule, they stand well in this respect, inasmuch as they know that, unless they fulfilled their business engagements, they would soon cease to have any business at all. I refer to general matters, and for illustrations may point to every page of our intercourse with them.

Such are the chief barriers in the path of true progress, and the elevation of the people of China. The question is—how are they to be removed?

Most emphatically they need some thing which shall *awaken* the *moral sense*, *create* the *fear* of God, and *adjust* and *strengthen the conscience*. This is absolutely indispensable to any degree of true advancement in any department of the nation, for without a regard for truth, honour, and righteousness, what can be done?

They need *light* to inform their minds in regard to their position as a nation, and every branch of knowledge and every department of science.

They need *foreigners of some culture*, and of Christian principles, *to mingle* with the people, disabuse their minds of their prejudices, initiate them into the path of progress, and to instruct, guide, and encourage them in their new career. But how are these things to be provided?

CHAPTER III.

MORAL FORCES IN CHINA.

Influence of Foreign Commerce—Effects of Competition—The Foreign Customs' Service—Salutary Influence of the Consular Services—The Diplomatic Services—What have they done?—The Anglo-Chinese College—Chinese Newspapers—Roman Catholic Missions—Date of their Establishment—Native Christians—Benefit and Deficiencies of the Catholic Missions—Their Industrial Schools—Romish and Protestant Missionaries—Protestant Missions—What they have done—Their Books, Periodicals, and Schools—Scientific Treatises for the Chinese by Missionaries—Results of Missionary Labour—Missionary Establishments Centres of Civilization—The Duke of Argyll's Opinion—Foreign Intercourse with China—Lord Elgin's Treaty—Firmness essential in Dealing with the Chinese.

Foreign commerce is exercising a powerful influence upon China. Representatives of almost every nation under heaven are found there. British and American, French and German, Dutchmen and Danes, Norwegians and Swedes, Spaniards, Portuguese, and Italians, Jews and Parsees, and others—men of all characters and professions—all keenly watching every opening, pressing in at every opportunity, and eagerly introducing foreign manufactures by every possible way into the country. And the British nation is deeply indebted to her intelligent and enterprising merchants who thus open up new and wide fields for our manufactures, and

so help greatly to provide employment for the working-classes of our country.

At the same time the influence of commerce in China, as a civilizing agent, is very questionable. Its power has been lauded to the skies, but fallaciously. The truth is, King Commerce by himself is a decivilizer, especially between people of unequal civilizations. Merchants arrive at a semi-civilized country: they commence to buy and sell. At first all goes on well enough, but keen competition arises, scheming and lying ensue, adulteration of goods follows, the lower people imitate the vices of the higher, and demoralization is the inevitable consequence. Witness the ports on the coast of China, and the points of contact between civilized and semi-civilized people all the world over. So much is this the case, that I am astonished to find any man, who has made even one journey by any of the lines of commerce in the East, and looked at the natives who deal with the Europeans at the various ports, expressing any other opinion.

The establishment of the Foreign Customs' Service is an element of great hope for China. The members of it have splendid opportunities: they are in constant contact with mandarins of all grades at the capital and at the ports: there is less prejudice against their suggestions, inasmuch as they are in the service of the Chinese Government, and supposed to be sincerely desirous to advance Chinese interests: and so we expected that such intimate relations between educated

and highly cultivated men and the native officials, would produce the most beneficial results. Not a little good has been effected, and we hope it is only promise of yet mightier results.

The Consular Services embrace representatives of all nations which trade with China. They are for the most part able men,—many of them excellent scholars, and well acquainted with the Chinese language. When I think of their character, their anxiety for the interests of their countrymen, the self-denial many of them exercise, the kind feeling which many of them cherish for the natives, and the hearty co-operation manifested in all good public works, I cannot help bearing my humble testimony to their worth and their labours. Their intercourse with the Chinese officials has been most salutary; and if they have been blamed once and again for taking too much upon themselves, or carrying matters with too high a hand, it is because they saw the weighty interests at stake, and the absolute indispensability of firmness in their dealings with such loose and deceitful men as are found in offices of authority in China. Several of the consuls have performed long journeys of late into the interior, which have been most productive of good.

The diplomatic services also play their part in China. For several years there have been five foreign legations in Peking, viz., the British, American, French, Russian, and Prussian. These legations have each had their able and experienced ministers, their learned secretaries, and

their talented and accomplished suites. Not long since the head of the British Legation taunted the missionaries, publicly, with their shortcomings, and advised them to convert first the higher classes, saying that "China would be raised through them, not in spite of them;" as if any nation had ever been raised through its higher classes! But leaving that alone, we are tempted to ask what have the gentlemen in this service done? This is quite fair. They have all the advantages of position, prestige, and learning: they have all the auxiliaries of modern science and the illustrations of art and elegance: they have also the advantage of dealing with the ablest and most susceptible minds in the Empire. How have they succeeded? The fact is, they have made little or no impression; they have failed to induce the Chinese to carry out Lord Elgin's treaty; they have gained no influence socially with the higher classes; and they have failed to commend our culture or our civilization. Not long ago, when the members of the Han-lin College in Peking were asked to send some of their men to the much-vaunted Anglo-Chinese college, they were indignant, and replied, "*What! teach the foreigners you mean, not learn of them;*" and this saying went from lip to lip among the literati, and quenched the latter institution for the time being.

Among the moral forces in China, an important place must be given to the Chinese newspapers. Several enterprising Europeans have established newspapers in Chinese at Hong-kong and Shanghai. They

are published thrice a week, and are slowly but surely winning their way. They are read pretty extensively on the coast by merchants and mandarins; and now and then—if not regularly—to our knowledge they find entrance to the Court at the capital. Their influence is powerful, and we wish them all success.

Reviewing these forces, it may be well to ask what manifest thing has been done by foreigners in China for the enlightenment of the natives? Some have given liberally of their means, various schools have been started, and some are being sustained; but the outcome has been comparatively little. Independently of the missionaries, the only book, as far as I know, that has been put into Chinese by any European or American, among the thousands who have been in China, is *Æsop's Fables*, translated by Consul Thom, late of Ningpo.

Romish missions were established in China by Corvino as early as 1293. They were re-established by Ricci in 1581, and strengthened and extended by his colleagues and successors; so that there are numerous communities of that faith in the provinces and dependencies of China. We have met several of the highest functionaries of that church in North China; and have had repeated conversations with them, as well as with priests, in different parts of the Empire; and we have also come upon communities of native Christians, and had opportunities of ascertaining their progress in faith and knowledge. As may be supposed, the bishops and European priests have all the peculiarities of their

persuasion. Still they were civil to us, and many of them are well-meaning men and earnest in their own ways.

We look upon their work as an element of good in China. With all their paraphernalia, there is reason to believe that they teach the great cardinal truths of our common faith, and not unfrequently have I been rejoiced to find Christ and His atonement set forth as the great basis of a sinner's hope. In many aspects they are preparing the way for a purer form of our religion, and no doubt their work will all be utilized and absorbed in the march of Christian progress.

There is one great objection to them. They manifest no intelligent zeal for the enlightenment and elevation of the people. Few, if any, of the priests possess that noble ambition which characterized their predecessors Ricci, Schaal, Verbiest, and others. I have never observed any indications among them of men grappling with the language, and girding themselves with ardour to overthrow the mighty evils which are stalking abroad among the natives.

As a rule, they content themselves with superintending native priests and catechists, and other purely official duties. They never preach nor publish any books. They establish schools wherever they can, and take pains, through native teachers, to instruct the boys in their catechisms, and also in a variety of trades: but there is no effort made to diffuse information, enlighten the mind, arouse generous impulses, and turn out well-

informed, truth-seeking men and women. They make good artisans, but that is the sum of the result. And the only difference between them and their heathen neighbours is that they are good mass-hearing shoemakers, or whatever their calling may be.

Comparisons have been drawn between them and Protestant missionaries by men who know nothing about the matter but that which appears on the exterior. The self-denial of the priests has been set in its most conspicuous light. But self-denial is a relative term. It is an easy thing to become an ascetic; and there is no great merit in an educated man choosing to live a life of somnolent routine in Chinese clothes. From what we have seen, we believe that the man who gives his days and nights to the language; who day by day preaches to the people; who strives to spread light in all directions, and encounters the Herculean task of training up converts to be men of faith and purity and power, exercises far more true self-denial than they do; and there can be no question as to the comparative value of the results.

We are thus left in a great measure dependent upon Protestant missions for the advancement of knowledge, civilization, and true progress among the people. This department has not failed us. And in this connection I shall take the liberty of stating what has been done by Protestant missionaries, and that mainly since 1850. And here I need not speak of the translation of the Scriptures and the numerous religious works which they have given to the Chinese; or of the dictionaries

and grammars in common use, which, without a single exception, have been the work of the missionaries: for Thom's *Chinese Reader* and Wade's *Tsu-urh-chi* are mere lesson-books. Nor need I speak of the weekly periodicals published by the missionaries, nor tell of the extent to which they have aided the Chinese newspapers just referred to; nor need I allude to the information on China which missionaries have communicated to the public. *The Supreme Court and Consular Gazette*, November 14, 1868, says, in reference to them:—"To such men are we indebted for more than nine-tenths of our knowledge of China and the Chinese." Nor need I say anything regarding their schools. I refer only to works of a strictly scientific character. Dr. Hobson has given them works on Physiology; on the Principles and Practice of Surgery; on the Practice of Medicine and Materia Medica; on the Diseases of Children; on the Elements of Chemistry and Natural Philosophy. Mr. Wylie has given them the whole of *Euclid*; De Morgan's *Algebra*, in thirteen books; Loomis' *Analytical Geometry and Differential and Integral Calculus*, in eighteen books; a work on Arithmetic and Logarithms; Herschel's *Astronomy* (large edition), in eighteen books, and also the first part of Newton's *Principia*, which is now in process of completion. Mr. Edkins has translated Whewell's *Mechanics*, and given them many other contributions on science and western literature. Mr. Muirhead has produced a work on English history and another on

universal geography. Dr. Bridgman has published a finely illustrated work on the United States of America. Dr. W. P. Martin has translated Wheaton's *International Law*, and just published an elaborately illustrated work, in three large volumes, on Chemistry and Natural Philosophy. Other missionaries have given them works on Electro-telegraphy, Botany, and elementary treatises on almost every subject of Western science. And, what is very important, the greater number of these works have been reprinted *verbatim* by native gentlemen, and some have also been reproduced in Japan by the Japanese; thus vouching not only for the adaptedness of the works, but also for the literary attainments of the authors.

It may be said that it is the business of missionaries to produce these books. But this is not the case. They have their own special work, and as little time for extra labour of this kind as men in any other profession in China. Further, consider the direct results of missionary labours. There are now considerably more than five thousand five hundred enrolled as members of Christian churches. No doubt there are some unmitigated rascallions among them, just as there are unadulterated scamps at home, who try the mask of religion to further their own selfish ends; but we have some splendid men in missionary churches, whose exemplary lives and Christian labours would adorn any church in the world. Much has been said against missionaries going into the interior, lest they should complicate matters between

the Chinese Government and our own. But what is a missionary or other traveller in China? Is he not a living volume on ethnology adapted to the capacities of the weakest of the people? What are missionary establishments? Are they not centres of civilization? are they not *foci* of light? and do they not in a greater or lesser degree radiate knowledge of every description all around them? It is said that they beget trouble; but as regards the Protestant missions, I venture to *question* the truth of the statement. Somewhere about a hundred missionaries have been always at work during the past twenty years at the ports and in various directions in the interior, and with the exception of the troubles of 1868, and another trifling affair which occurred in 1848, I know of no instance where gun-boats were called for on their account. There are black sheep in every fold, but there have been remarkably few among the missionaries; and as for their educational qualifications, there are far more University men among them than in any other profession in China. Their work is indispensable to the elevation of the Chinese.

It has been recently laid down as a "law of nature," that all progress depends upon the growth of human thought and the dissemination of knowledge. The Duke of Argyll says: "Among the most certain of all the laws of man's nature is this, that his conduct will be, in the main, guided by his moral and intellectual conviction;" and quotes from J. S. Mill's edition of

Comte, to the effect, that "all human society is grounded upon a system of fundamental opinions."* Hence it is clear that any advancement in China depends on the diffusion of truth in all its phases. This has hitherto been almost entirely the work of the Protestant missionary, who is rather entitled to more encouragement in his civilizing pursuits than to be made the subject of unfounded censure.

Such is a brief sketch of some of the leading forces at work in China. They are making their influence more powerfully felt every day, and we cannot arrest their march. We may, if we please, spend time in discussing whether it be right or wrong to force ourselves and our opinions on the Chinese; but the question is practically settled; and the recent light thrown upon the mineral resources of the country and its dependencies,† and the establishment of that grand line of steamers between San Francisco and China, preclude the faintest shadow of a possibility of renewed isolation. We may as well think of keeping the tide from flowing, or the sun from rising, as foreigners from pressing into China; and, indeed, it is a tide of enlightenment, directed by Providence.

The question now is, How shall this intercourse be regulated? The Treaty of Lord Elgin provides for most things; and, with a few additions and modifica-

* *Reign of Law*, pp. 388–9.

† See Mechi's account of the gold fields in Siberia; and Major Montgomerie's discovery of seven most promising gold fields in Thibet.

tions, is all that can be wished. But great judgment and firmness are needed in the application of it. The Chinese are ill-informed—they have no idea of the "times"—no sense of responsibility—no regard for honour as *honour*,—they cannot appreciate our motives; and, above all, they don't want us. As Sir R. Alcock says, "the diplomatic instrument has no bending power with the Chinese, when its stipulations may be evaded with impunity; or, whenever it is believed that the force which imposed it is no longer extant or available." * Hence the imperative need for firmness. There are no unjust or unrighteous claims in our treaties. Their free action will undoubtedly conduce to the advantage and permanency of the Chinese government, and the welfare of the people in all departments of life.

Although the Government and the *literati* are ignorant in the extreme, yet they know this much—they know our power—the irresistibility of our fleets and our armies. They *are* quick in discerning intentions. If they see we are in earnest they will interpret it as *fate*, and yield to our demands. The masses of the people take their cue from their magistrates: they will speedily fall in with the new state of matters—the more especially as they will soon find it to be their gain *to do* so.

I therefore again call for firmness: vacillation is interpreted as weakness—delay will give them time to avail themselves of their new arsenals and to augment their pride, and induce them to try again the arbitration

* See Despatch to Lord Stanley, dated Feb. 5, 1869.

of war. In view of the life and treasure already expended to gain the foothold we have already secured—in view of the lives and properties of foreigners in China—in the interests of the manufacturing classes at home—for the good of the Chinese themselves, and in the name of humanity, firmness is called for; inasmuch as acquiescence in their pretensions just now will, in all probability, sooner or later involve them and ourselves in another war: and this war will be no small matter.

CHAPTER IV.

RECEPTIVITY OF THE CHINESE.

Improvements adopted from other Nations in Past Times—Translations of European Books republished by Chinese Officials — Modern Inventions and Improvements adopted for the Defence of the Country—Influence of the Roman Catholic Missions—Hospitals, Schools, and Colleges—Spread of Vaccination—Openness to Conviction on Religious Matters—Cause of their Stationariness — Chinese Capitalists—Prognostic of the Future of China.

THE Chinese are not naturally an anti-progressive people. They are peculiarly amenable to reason, have no caste, and no powerful religious bias. Their history shows that they have adopted every manifest improvement which has presented itself for these many centuries. At the commencement of the Christian era they adopted the decimal system of notation introduced by the Buddhists, and changed their ancient custom of writing figures from top to bottom, for the Indian custom of from left to right. Every dynasty has improved the calendar according to the increased light obtained from Western astronomers. This holds particularly true of the present epoch. When the Tartars obtained possession of Peking the native mathematicians and astronomers hastened to present the new governors with the ancient calendar

"*fully revised and corrected.*" An eclipse was near at hand. The Emperor commanded a competition. The calculations of the Roman Catholic, Father Schall, alone were correct, and thereon he was appointed president of the Board of Astronomy.

In the seventeenth century, the Emperor, Kang-hi, adopted moveable copper types for printing his *magnum opus*, an illustrated encyclopedia of 10,000 books, in 300 volumes; and to this day moveable types are used for printing the daily *Peking Gazette*, only they are of wood. Chinese farmers in the south and north almost simultaneously naturalized the cotton-plant; the former had it from Batavia, the latter from Bokhara. The northern people have universally adopted Indian corn, or maize, as also the potato, from Central Asia. Tobacco was introduced by the Manchu dynasty, and opium, alas! by Foreign merchants.

The same disposition prevails at the present moment in a marked manner among certain prominent literary men. The translation of Herschel's great work on Astronomy has been well received, and its teaching will doubtless prevail. Tsun-kwo-fan, the great mandarin who has been so prominently before the European public of late years, has republished all the works of Euclid, consisting of the first six books translated by Matthew Ricci, and the remaining nine recently translated by Mr. Wylie. Li-hung-chang, the famous general of world-wide celebrity, has republished Whewell's *Mechanics*, translated by Mr. Edkins, with a large supple-

ment upon Hydrostatics and Conic Sections, taken from the almanack which used to be issued yearly by that gentleman. The father of Yeh, the former viceroy of Canton, and the hero of the late Canton troubles, has republished the works on medicine, natural philosophy, and astronomy, given to the Chinese by Dr. Hobson. Tsun-kwo-fan's brother, Tsun-kwo-chein, formerly governor of Che-kiang province, has likewise published all the works of the native mathematician, Li, who has been so much indebted to the Protestant missionaries, and who has this spring been called to Peking by the Emperor, and appointed professor of mathematics in the new Anglo-Chinese college at the capital.

Again, although the present Chinese Ministry are opposed to the introduction of railways, telegraphs, and foreign machinery for mining operations, yet they have eagerly adopted whatever appears conducive to their own interests. Within the last few years they have established arsenals at various places; at Tientsin, at Nankin, at Shanghai, and at Foochow. They have nearly finished an extensive powder-manufactory at Tientsin, and are building gun-boats at Shanghai and Foochow. They are also drilling their troops, even in the interior, in foreign fashion; and are now arranging a system of gun-boats for the coast. They have built two or three lighthouses, and contemplate many more. They have also established some schools for elementary instruction in these departments. In order to carry out these works in as thorough a manner as they

possibly can, they have employed a staff of skilled Europeans for each locality and each department, at very high salaries. The consequence is, that these various establishments are conducted with great vigour, and they are turning out ordnance artillery and ammunition of very superior character. Nor is this all. Recent advices from China inform me that the Chinese Government have also employed several gentlemen for the translation of books, but unfortunately these books are for the most part to aid them in carrying on their warlike preparations in the several departments just alluded to. "They are chiefly text-books for the use of students, and embrace works on engineering in all its branches, metallurgy, the manufacture of arms, ammunition, naval architecture, chemistry, geology, mathematics, navigation, military and naval tactics, translation of the Admiralty's charts and sailing directions for the Chinese coast," &c. Foreign manufactures of all kinds are every year meeting with a wider market, and not only are sailing ships, but steamers also, increasingly chartered by native merchants. These proceedings are hopeful, inasmuch as they evince a sense of their deficiencies in the Chinese mind.

Nor have they been insensible to the influence of Western philanthropy. Hospitals, indeed, existed in the *Sung dynasty*, between A.D. 960 and 1278, and perhaps earlier; but there can be no question that such institutions received an immense impulse from the Roman Catholic Missions. After their advent in China,

under the pressure of their example, and from the Ming dynasty onwards, foundling hospitals and hospitals for the sick and aged, societies for providing coffins and food for the poor, have been established in a large proportion of their great cities. Schools, and sometimes free schools, have been founded by Imperial command in all directions. Kang-hi, about the beginning of the last century, issued an order to Governors of Provinces and others, commanding the establishment of foundling and other hospitals in all large cities. Yoong-Ching, somewhere about 1730, ordered the erection of free schools and country colleges. A similar order was issued by the present Emperor in 1866, and some private gentlemen on the coast are now instituting girls' schools in imitation of the Foreign Missionary establishments. Vaccination has been carried from Canton to Peking, where there are now four or five establishments for the supply of the virus. It has been adopted by many of the natives at all the ports, and in Shan-tung it is spreading rapidly throughout the province, propagated by native doctors. They have also adopted fire-engines, and in some places life-boats.

In reference to religious matters we have abundant evidence of their openness to conviction. The Buddhist religion is a foreign importation. The Tai-ping revolution, which shook the Empire to its very centre and in the first portion of its history promised so fair, originated in the perusal of a foreign tract and was fed from the Old Testament Scriptures. This for ever sets aside

the idea of the unimpressibility and immobility of the Chinese mind, and shows that many amongst them are ready not only to receive truth, but to fight for it if need be. Stationariness, as a feature of the Chinese character, is not natural to them, but the result of that isolation which has been their lot. To this add bad government, the non-diffusion of knowledge, and, above all, the absence of that stimulus, guidance, and aim which the Christian religion alone can supply, and the apparent sluggishness of the Chinese mind is explained. The truth is, the Chinese have all the mental, moral, and religious instincts of our common nature, with a quick perception of what will conduce to their interest, and no fixed prejudices to prevent them adopting it. Enlightenment is all-powerful amongst mankind; advantages clearly pointed out, and improvements lucidly set forth, are sure to be adopted. This holds true of China as elsewhere. Only openings are wanted to let the light in.

It has been said that the civilization of this people will be a work of time, and that "a very populous and ancient nation like the Chinese is slow to turn to an unaccustomed stand-point." But intelligent men are quick to see the value of improvements, and get marvellously soon accustomed to changes. Even now there are Chinese capitalists at every port ready to invest in Western improvements and appliances of all kinds, and they will seize the opportunity of doing so as soon as liberty is granted. They will supply funds for railways, mining operations, and manufactures of every descrip-

tion, and will enter upon these works with heart and soul. The fact that they have preceded us in many of the most important discoveries of modern times, such as the compass, gunpowder, printing, the manufacture of paper, silk, porcelain, &c., proves their inventive genius. The ease with which they are acquiring the ability to utilize European science in the public works just specified, prognosticates a grand future, and shows that when once they are in the possession of the elements of the knowledge we can give them, and touched with the fire of rivalry, they will apply their minds to progress: indeed the presumption is, that with their powers of observation, skill in manipulation, their patience, and capacity for labour, they may discover new facts, new processes, and new appliances for the economy of human toil.

And when once this teeming, mighty, energetic people have left their old tracks and entered on the path of progress, what a revolution there will be! What a field for young men of ability, enterprise, and Christian principles to lead the way!

As far as I can judge, China is now on the eve of a new and grander career than she has ever yet known. There may be overturnings, convulsions, much evil and misery; these would be but birth-throes. This is the way of Providence: whose path is frequently through evil to good. The end, however, is not doubtful. This great Empire will yet form a part of that glorious Kosmos to which we all look forward.

CHAPTER V.

THE COUNTRY AND ITS GOVERNMENT.

Physical Geography of North China—Geology—Coal-Fields—Iron Ore—Topography—The "Foo" Cities—The Government—Magistrates and Governors of Provinces—The Emperor—His Power and Titles—Rights of Rebellion—The Censorate—Railways and Telegraphs involved in the Chinese Theory of Government—Present Government—List of its Members.

China Proper naturally divides itself into three portions: first, the Southern; second, the Central; and third, the Northern. The Central comprises the valley of the Yang-tze-kiang and of the Yellow River, which unite and form the great alluvial plain so famous in China. Indeed this portion of the "Middle Kingdom" is as truly the creation of these rivers, as Egypt is of the Nile.

Were I writing a book on strictly scientific principles, it would be well to adopt the division here indicated; but as this would exclude from North China a great portion of Chih-li and Shan-tung, I prefer defining North China as bounded on the south by the province of Kiang-su and Ho-nan; on the west by Thibet; on the north by Mongolia and the Gulf of Pe-chih-li; and on the east by the Yellow Sea. It thus

embraces Shan-tung, Chih-li, Shan-si, Shen-si, and Kan-su, and comprises 333,329 square miles, or 213,330,560 square acres.

The aspect of North China may be regarded, generally, as one grand slope, extending from the north to the Yellow River, and from the western border of Thibet to the Yellow Sea. This slope dips mainly S.E.

The northern and western portions of the country are mountainous, while the southern and eastern districts (excepting the centre and east of Shan-tung) form alluvial plains. Several causes have prevailed to give this peculiar character to the country; chiefly the great rivers, which rise on the high Thibetan plateau, and the lesser streams which come down from the Mongolian steppes, and have, from far distant eras, been bearing down their huge burdens of silt, and forming rich fertile plains at their debouchement. At the same time these rivers have been constantly eating into the softer soil of these elevated table-lands, gradually cutting up the country, and, in this manner, forming those hills and valleys which characterize the upper portions.

Indubitable proofs exist, that in a former period there were two series of vast lakes, one on the north of Chih-li, and another in Shan-si, which held immense quantities of water. At an unknown epoch some great catastrophe burst open their natural sluices, and poured their floods upon the plains below; thus they have not only added a layer to the former alluvial soil, but have

scooped out great valleys in several directions, in Chih-li and Shan-si. The evidences of these changes on the surface of the country are twofold: I have found shells in the plains, on the banks of the Grand Canal, near Lin-tsing, of the same description as those found in the calcareous soil which forms the remains of the terrace or lake deposit in Shan-si; and then this lake deposit lies now in detached portions in a specified direction, the intermediate country being low-lying fertile land. Here, then, we have a natural explanation of the numerous erosions in the table-lands—the hard rocky ridges and fertile valleys of the north and west, and the fine alluvial plains of the south.

There are several indications that for ages past the coast line has been rising; which, of course, must be considered in any estimate of the formation of the country. We have, in the existing system, rocks far above the sea-mark, which were once covered by the tide, such as at Tung-chow-foo in Shan-tung; also spits of land rising here and there connecting with the mainland places which once were islands, and thus creating tiny peninsulas: for instance, the Che-foo bluff; and we find there were seaports, formerly of some account, which are now left nearly high and dry. These three causes have obviously been the main agents in the formation of the country.

The geology of North China has not yet been investigated. The only man who has made anything like an attempt in this direction is Pumpelly, whose observa-

tions have recently been given to the public. He has drawn a hypothetical map, which, although very general in character, is yet sufficiently correct to give one a good idea of the main features of the country. This map may be found in his book, and a glance at it will do more in the way of giving a distinct idea on the subject than many pages of description. Another traveller, of great scientific ability, Baron Richthofen, has made several important journeys, and is at present investigating this subject. We look forward to the publication of his researches with great interest.

One thing deserves special attention in connection with the geology of North China. Coal-measures are represented as underlying the central portion of Shan-tung, the north of Chih-li, and nearly the whole of Shan-si, Shen-si, and Kan-su. According to Pumpelly, there is every reason to believe that coal-measures also underlie the post-tertiary formations which prevail in Chih-li, the western portion of Shan-tung, and down to the Yang-tze-kiang. Independently of him, we also know that coal-measures prevail through the whole of Manchuria, and very likely north to the Amoor.

These strata are associated with several varieties of iron-ore, among which there are great fields of the black oxide, the finest ore in the world. Fine limestone occurs in all directions, and valuable veins of the precious metals are found in all the northerly provinces. These facts are most significant, especially when taken

in connection with the climate and with the character of the people.

North China comprises six out of the eighteen provinces of China Proper. The following is a tabulated view of their area and population, with the proportion of the inhabitants to the extent of surface :—

Provinces.	Area in square miles.	Population.	Inhabitants to the square mile.
Chih-li	58,949	27,990,871	473
Shan-tung	65,104	28,958,764	515
Shan-si	55,268	14,004,210	253
Shen-si	67,400	10,207,256	148
Kan-su	86,608	15,193,125	173
	333,329		

These provinces are subdivided into "foos," or departments, and these again into minor divisions. As this is not a geographical treatise, only the greater divisions are noted here.

CHIH-LI.—Capital, PEKING, also called Swan-tien-foo.

Pan-ting-foo*	Ting-chow-foo
Ching-tuh-foo	Shin-chow-foo
Hok-kien-foo	Shun-tuh-foo
Tien-tsing-foo	Kwan-ping-foo
Ching-ting-foo	Ta-ming-foo
Yoong-ping-foo	Siuen-wha-foo

SHAN-TUNG.—Capital, TSI-NAN-FOO.

Tai-ngan-foo	Toong-chang-foo
Woo-ding-foo	Tsing-chow-foo
Yen-chow-foo	Lai-chow-foo
Yi-chow-foo	Tung-chow-foo
Tsau-chow-foo	

* Pan-ting-foo is the Provincial Capital.

SHAN-SI.—Capital, TAI-YUEN-FOO.

Ping-yang-foo	Fun-chow-foo
Pu-chow-foo	Tseh-chow-foo
Lu-ngan-foo	Ta-tung-foo
Ning-woo-foo	Soa-ping-foo

SHEN-SI.—Capital, SI-NGAN-FOO.

Toong-chow-foo	Han-dzing-foo
Fung-siang-foo	Hing-ngan-foo
Yen-ngan-foo	Yu-lin-foo

KAN-SU.—Capital, LAN-CHOW-FOO.

Ping-liang-foo	Si-ning-foo
Koong-chang-foo	Liang-chow-foo
King-yang-foo	Kan-chow-foo
Ning-hia-foo	

These "foo" cities are the chief cities of the several departments of the province; hence they are called "departmental cities." Under them are other cities, called "chow" and "hien." This division is apt to mislead, unless care be taken, as it gives the idea of cities of different orders and importance; whereas the "chow" cities are either lesser departmental cities, exercising a similar jurisdiction, or of the same character as "hien" cities. One thing only requires to be observed, the magistrate of the "chow" cities has a higher rank than the magistrate of the "hien" cities; the lesser "chow" cities having a mandarin of the sixth rank, the greater "chow" cities one of the fifth rank. Inside each "foo" city there is likewise a "hien" magistrate, with a corresponding district.

In order to explain distinctly the character of the Government, it is necessary to describe the province

and functions of the several magistrates, beginning with the one who rules over the "hiens," or lesser divisions. These "hiens" are districts about the size of an English county, and the head mandarin is called the "chi-hien," or "the man who knows the hien," as he is supposed to be minutely acquainted with everything that transpires within its bounds. This man is a very important official, and his duties are multifarious. He is the sheriff, the director of police, the coroner, and the judge of all cases civil and criminal which occur in his shire; he is also the receiver of taxes, and the examiner, in the first instance, of literary candidates. He has usually one other civil mandarin under him, called the "assistant district magistrate," who is stationed outside the district city, at the most populous place, or in the town of greatest mercantile importance in the "hien." Under the "chi-hien," and responsible to him, are inspectors of police, masters of prisons, and a host of subordinates, as writers, clerks, tax-gatherers, bailiffs, policemen, and turnkeys.

Above the "chi-hien," or district magistrate, is the "chi-foo," "he who knows the foo," or the head of the department, called "prefect" by the English. The "foo," or department, comprehends several hiens or districts—sometimes many, and sometimes few. The prefect takes a general supervision of all that occurs in his department, and hears appeals from the court of the "chi-hien," or the court of "chi-chow," when the chi-chow is only a "hien."

Several departments grouped together form a circuit, at the head of which is a magistrate called the Tau-tai, or "Intendant of Circuit," a name familiar enough to such as are interested in Chinese affairs. He takes the general superintendence of all matters in his circuit, but more especially those relating to trade and commerce, which are outside of those local cases which fall under the jurisdiction of the "chi-hien." He corresponds with foreign consuls, oversees the customs, and hears appeals from the Court of the Prefect. There are two kinds of Tau-tai, one called the Ping-pae-tau; the other, the Yen-yun-tau. The first has authority over the military, and power to call out soldiers to suppress any local rising. The special duties of the other pertain to salt, of which the Government has a monopoly, and he is generally called the "Salt Commissioner." The Tau-tai generally resides in some of the "foo" cities, but frequently has his official quarters at the most important place in his circuit, as, *e.g.*, the Tau-tai of the eastern portion of Shan-tung resides at Che-foo, which, until lately, was only of the standing of an unwalled village.

Over all these is the Governor of the Province, who resides at the provincial capital, is called the Swuin-foo, and acts instead of the Emperor. He is the only official who has authority to address the Cabinet Council, or the Throne. He stands at the head of all the affairs of the province, is commander-in-chief, and has the power of life and death. Subordinate to him are three other officials, whose authority likewise extends to all parts

of the province in their respective capacities. These are "the Superintendent of Provincial Finances," called the "Pie-chung-sz;" "the Provincial Criminal Judge," called "Ngan-cha-sz," and "the Provincial Educational Examiner," called "Hioh-tai."

The first receives the taxes from the district magistrates, and accounts for them to the Governor, and also to the Fiscal Board at Peking. The second receives all criminals sentenced by the district magistrates to death or banishment, re-examines them, reports their case to the governor and then to the Criminal Board at Peking. The third repairs twice every three years to each of the departmental cities, and, in concert with the Prefect, conducts the last of the series of primary examinations; after which a fixed number of candidates from each "hien" receive the first literary degree, equivalent to our B.A. He also corresponds with the Han-lin College, or Board of Education at Peking.*

Each province has a military establishment, and each Tau-tai has under his control a certain number of men. But at present these forces are often more nominal than real, and the military authorities often draw pay for soldiers who do not exist.†

Over the Governor of the Province and all military authorities is the Viceroy, who generally superintends the affairs of two provinces, *e. g.* Tsun-kwo-fan, who

* For fuller information on the administrative machinery of China, see Meadows' *Notes on the Chinese*, and his *Chinese and their Rebellions*, p. 5-15.

† *See* T. T. Wade's *Chinese Army*. Canton, 1851.

ruled over Kiang-su and Cheh-kiang. There are, however, exceptions to the rule; for instance, Shan-tung, over which there is no Viceroy. The duties of the Viceroy are more those of general oversight and espionage than of active administration.

Over all is the Emperor, or "Whang-ti," as he is called by the Chinese. He is supposed, as we have remarked elsewhere, to be cognizant of all that transpires in the Empire; is the supreme criminal judge, legislator, administrator, commander-in-chief, owner of the soil, and the sole source of office, power, and emolument in the state. He is also *Pontifex maximus*, and appears as mediator between Heaven and his people.* This is clearly laid down in the Chinese classics. The Divine Ruler is represented under the name "*Shang-ti*," or more frequently "Tien," which literally means Heaven: dynasties, and the successive Emperors, are believed to be appointed by Heaven, and destroyed by Heaven when they misrule. The reigning Emperor is accordingly called the "Son of Heaven" (*Sinicè*, "Tien-tsze"), and thus stands before the nation as the delegate and representative of Heaven among men, and possessing an unalienable right to rule over, not China merely, but "Tien-hia"—all under the skies.

Strictly speaking, the succession is not hereditary; the Son of Heaven nominates his successor, who may or may not be the eldest son, or a son at all. The

* *See* remarks on Temple of Heaven in Peking, by Mr. Edkins, in vol. ii.

Chinese people, therefore, have no right to elect their own magistrates, or frame their own laws, or to exercise self-legislation in any sense whatever. Nor have they the power of self-taxation, or, theoretically, any method, other than that mentioned below, of stopping the supplies or limiting the power of the Emperor. All things belong to God; the Son of Heaven is his vicegerent on earth; and everything is vested in him. The Emperor, therefore, according to this theory, holds an entirely unique position among the potentates of the earth. There is none like him, and there cannot be two Whang-tis. The word Emperor, as Mr. T. T. Meadows has pointed out, does not properly represent this monarch:* he maintains that, as we say, the "Czar of Russia," the "Sultan of Turkey," or the "Pope of Rome," so we should say the "Whang-ti of China." He is certainly correct; but I am afraid it is too late to substitute this term now: the more so as the system to which it belongs must soon be either greatly modified, or fall before the irresistible march of true religion and civilization.

Theoretically, the system of government is the most perfect in the world. It predicates that the man pointed out by Heaven should rule; and that he must rule in conformity with the grand old maxims of their classics; that incapacity or wickedness precludes his right to reign; and that prolonged famine, pestilence, or hordes of robbers give the people a right to rebel. The

* *See Commercial Reports, China and Japan, for* 1868, pp. 207, 208.

machinery of administration consists of the Cabinet Council, the Inner Council, the Six Boards, the Board of Foreign Affairs, and the Censorate, or Court of General Inspection over all; to which last great latitude is allowed. There is thus a system of checks and counter-checks, very complicated, yet effectual. And lastly, there is the system of examinations, which is the basis of all, by which the "heen" and the "nung," literally, the worthy (in a moral sense) and the talented, are eliminated out of the immense population, and the way opened for talent to ascend to the very pinnacle of power. In short, it is a most extraordinary and most excellent system; and were some beneficent Archangel Emperor of China, it might work admirably. But, alas, their maxims and rules are now systematically broken through; affording another illustration of the apothegm, that "the best make the worst."

From the preceding paragraphs it is clear that means of rapid communication are essential to the due working of the Chinese Government. Their former Emperors saw this, and prepared the great highways and signal-towers spoken of elsewhere; so that opposition to railways and telegraphs is inconsistent with the great principles of their own theories of administration.

The present Chinese Government is thus constituted:—

The head of the administration is the EMPEROR, now only 14 years of age; but the managing spirit is

the Empress Dowager (first wife of the late Emperor, not the mother of the boy sovereign).

Working in connection with them are the following Councils and Boards :—

The KEUN-KI-CHOO, or Cabinet Council.*

Prince Koong, a Man-chu.

Wun-siang, a Man-chu.

Pan-kien, a Man-chu.

Shun-kwhe-fun, a Chinese from Soo-chow, late viceroy of Shan-si.

Li-tse-tszan, the Emperor's Tutor, a Chinese from Tientsin.

Toong-sieun, a Chinese from Yang-chow ; a great scholar and poet.

Tan-ting-tsiang, a Chinese.

These Ministers see the Emperor every morning at daybreak.

The NE-KÖ, Inner Council, or, in other words, the great Secretariat.

Tsun-kwo-fan, a Chinese from Hoo-nan ; now governor of Chih-li.

Kwan-wun, a Man-chu of the White Banner ; once at Woo-chang, where he published a famous map of China.

Wo-jen, a Mongol bannerman.

* For a full account of these departments, *see* Williams' *Middle Kingdom*, vol. i. pp. 324-352.

Kia-cheng, a Chinese from Whang-hien, near Tung-chow-foo, in Shan-tung.

Li-hung-chang, a Chinese; the famous general.

Jui-chang, a Mongol; also President of the Board of Trade.

Chen-fung-chiau, a Chinese.

The Members of the *Ne-kŏ* see the Emperor when invited.

TSOONG-LI-YA-MUN, or the Foreign Office, is a new office, instituted since the Treaty of Tientsin, to meet the present exigencies.

Prince Koong is President; the other members are Wun-siang, also President of the Board of War; Pan-kien, also President of the Board of Revenue; Toong-sieun; Tan-tsing-tsian; Choong-lün, President of the Colonial Office.

The LI-FAN-YUEN, or the Colonial Office, has charge of Mongolia, Thibet, and Turkestan; the President is Choong-lung, a man very friendly to foreigners.

The HAN-LIN, or College of learned men, who superintend all the literary work of the Empire, consists of SIX BOARDS.

Li-poo—The Board of Officers.

Hoo-poo—The Board of Revenue.

Li'-poo—The Board of Ceremonies.

Ping-poo—The Board of Military Affairs.

Hing-poo—The Board of Punishment.

Koong-poo—The Board of Works.

Over all is the Censorate, a body of men selected by the Emperor. They have a standing commission to inspect the action of the mandarins, of all grades, in all parts of the Empire. They are of three ranks; two of the first position, who may be called presidents; four of the second, who may be called vice-presidents; and sixty-six others. They are all members of the Han-lin College, and reside in Peking, but each has a distinct portion of the empire allotted to him. They are allowed great liberty in addressing the Throne.

The members of all these offices are, of course, constantly changing by death and otherwise.

CHAPTER VI.

CIVILIZATION AND MEANS OF INTERCOMMUNICATION.

State of Education—Population—Monetary System—Weights and Measures—Water Communication in North China—Water Communication with the Sea *viâ* Hai-chow—The Old Yellow River—A River Vagary—River and Road Communications—Han River—Imperial Highways—Cart-roads—Bridle-paths—Proposed Railways—Treaty Ports—Revision of the Treaty—Frauds of the Mandarins—Advantages of Railways.

THE Chinese system of education is remarkable for a heathen country. A knowledge of letters is pretty generally diffused. Shopkeepers and their assistants can read the Mandarin colloquial, and can keep accounts; and many among them can also understand the WUN-LI, the literary style, when written with simplicity. The higher classes are proportionably better educated. The wealthier among the agriculturists can read; but very few among farm-labourers and the coolies know letters. In speaking on this subject I wish to guard against a common misconception. The Wun-li, to which I have just referred, is their ancient literary language, and although it remains the basis of all the Chinese dialects, is yet a dead language, known familiarly to scholars only. The Mandarin colloquial is the language of the people

of North China, and the Court and official language of the whole Empire. It is also a written language, and books written in it are very generally intelligible.

The books which form the class-books in the schools of North China are the same as those used south of the Yang-tze-kiang—the Four Books of Confucius and the Five Ancient Classics, as well as the collateral books in general use. They have also the same system of Public Examinations as exists in the South. The Northern men, however, do not compare favourably with those of the South in point of scholarship; a much lesser proportion attaining those higher degrees which are considered a test of learning.

There is one great omission in their educational apparatus. They have few or no female schools. One or two have been attempted of late years in the neighbourhood of the Ports; but I have never met with one or heard of one in the interior in all my travels; and I am assured that in the whole of the eastern portion of Shan-tung there exists not one.

It is extremely difficult, with our present means of information, to arrive at anything like an exact estimate of the population of North China. The last census is of little avail, inasmuch as the loss of life involved in the recent rebellions has been enormous, not only from the numbers actually slaughtered, but from the multitude of men, women, and children who have perished through destitution or subsequent sickness induced by their privations. The census of 1812 may

guide to an approximation. According to the returns then ordered, the population of the eight provinces was 101,400,000; and supposing the destruction was equal to the increase of fifty years, we may gain some idea of the numbers of the people.*

More than ninety-nine-hundredths of the population are true Chinese; the remainder are Mohammedans of Arabian or Persian descent, whose ancestors came to China mainly during the Tang dynasty, A.D. 618-905, as colonists seeking for fields of labour. These religionists have certain rights: they are permitted the free exercise of their religion, their mosques, of Indian fashion, being conspicuous objects in many cities. They do not intermarry, but keep themselves quite distinct from the Chinese; they have, however, adopted the Chinese costume, even to the *queue*. Their houses, their outward manners, and their language are the same as the Chinese; and, having been subject to like climatic influences for nearly one thousand years, they are scarcely distinguishable from the sons of Han,† as the Chinese love to call themselves. This is another illustration of the powerful assimilating influences of country and contact.

The inhabitants of these provinces are stronger than their brethren in the South, but much less refined and less cleanly in their habits. Nor is this to be wondered

* Dr. Williams discusses this subject with great care and ability, see vol. i. p. 206–233 of his work.

† In reference to their great Han Dynasty.

at. The climate is more severe; they have to labour harder; and whereas in the South bathing is a perfect luxury, in the North it requires some fortitude to perform ablutions during the greater part of the year. Moreover, requiring fires constantly, and having houses less open, they are exposed to all the deteriorating influences of smoke and dust. They are peaceable and civil to strangers; and in all my journeys I have never encountered anything like serious molestation, notwithstanding I travelled unprotected; my most formidable weapon being a walking-stick.

The currency of the country is in a most deplorable condition: indeed it is a standing reproach to the vaunted civilization of China. The only coin in existence is a small copper coin (often greatly mixed and adulterated) with a square hole in its centre, by means of which the coins are strung together in numbers to suit the holders. Each string is generally divided into ten divisions of 100 each, and is called a "tiau," which thus nominally contains 1,000. But this *is by no* means the rule: in some districts it is 996, in others 990, and so on, varying to 940. Again, in Tien-tsin a tiau is supposed to be 1,000 "imperial cash," as they are called, which should equal 500 real cash; but it varies in three or four ways in that one city. In a full Tien-tsin tiau there are only 488 cash; but when one sells silver for cash he can have tiau made to order at the rate of 430, or 440, or 450, as he wishes. Further, at Newchwang, in Manchuria, a tiau represents 160

cash according to rule; but, further west, it rises to 165, and towards the north and east it varies from 162 to 164. In Central and Northern Manchuria the tiau reverts to the Tien-tsin numbers of only 500 cash per tiau, but retains all the usual district variations. In Mongolia it varies from 480 up to 760, and sometimes to 900. In that district, and outside the great wall generally, another element is introduced—viz., iron cash—which "Hien-fung," the last Emperor, introduced to fill his exchequer. They really go for nothing, but are used to fill up the strings; so that, when one buys cash or prices articles, he has to ask how many iron cash are in the tiau.

In Peking the currency is totally different. The cash or coins used there are larger than elsewhere, and are not used in any other part of the kingdom: the names are retained, but the value is very different. One Peking coin is called 20 cash, and, consequently, 10 are reckoned as 200, and so on. A tiau there is understood to represent 50 Peking cash, which should stand for 1,000 ordinary cash; but when counted one finds he has only 49. This is of a piece with all the Peking weights and measures, which are invariably magnified. There is a deal of pride as well as falsehood in this practice. A provincial man visits the capital and hears that his friend has an income of, say, 5,000,000 cash; another has, say, 10,000 bushels of grain. These appear immense sums to the uninitiated, but in reality only a very moderate amount when the truth is known.

But not only does the tiau of cash vary, the weight for silver and gold varies all over the country. For instance, the weight at Che-foo is called the Tsau-ping, and is that which is commonly used at the seaports, on the coast of Shan-tung. But it differs from that used at Whang-hien, not sixty miles away, by five mace, eight fun, or candareens. This differs from other places, and so on all over China. There are eight different "taels" in constant use, and when one buys or sells, the particular tael requires to be specified. These taels, which approximate in weight to our oz., are the Law-kwang-ping; the Kwang-ping; Koo-ping, or imperial tael; Hai-kwan-ping, or Custom-house tael, used in the Customs' business; Tsau-ping; Koong-fah-ping; Pau-soo-pan Kwang-ping; Ching-ping, or Shih-ping; the Ur-liang-ping.

These taels are used over the whole Empire, and their comparative value is given in the following table, taking the Tsau-ping as the standard:—

	Over.			Under.		
	Tael.	Mace.	Candareen.	Tael.	Mace.	Candareen.
Tsau-ping	100	0	0			
Law-kwang-ping	104	0	0			
Kwang-ping	....	....	....	96	0	0
Koo-ping	102	0	0			
Hai-kwan-ping	106	4	0*			
Koong-fah-ping	Uncertain.					
Ur-liang-ping	....	....	....	96	0	0
Pau-soo-pan Kwan	Uncertain.					
Ching-ping	Uncertain.					

* Also 104, according as the Tau-tai may decide.

Nor is this all. Each great trading centre has a "tael" or weight of its own, represented in the accompanying table:—

	Over.			Under.		
	Tael.	Mace.	Candareen.	Tael.	Mace.	Candareen.
SHAN-TUNG.						
Chefoo TSAU-PING	100	0	0			
Chang-i	103	8	0			
Ching-kow	100	1	0			
Chow-tswun	102	6	0			
Kin-kia-kow	....	....	....	99	6	0
Kyau-chow	....	....	....	99	0	0
Lai-chow	102	7	0			
Lai-yang	105	0	0			
Li-tsin	102	4	0			
Ning-hai-chow	....	....	....	96	8	0
Pu-tai	101	5	0			
Shu-kwang	101	6	8			
Ta-shan	103	7	0			
Toong-chang-foo	100	8	0			
Tsi-nan-foo	100	4	0			
Tsing-kiang-poo	100	1	0			
Tung-chow-foo	....	....	....	99	4	0
Wei-hien	100	8	0			
Whang-hien	....	....	....	94	4	0
Wun-tung	102	0	0			
Yong-ching, two taels one	101	7	0			
	100	7	0			
Tsau-ping	100	0	0			
Peking	....	....	....	98	0	0
Tien-tsin, two taels	....	....	....	98	6	0
	....	....	....	98	4	0
Port of New-chwang	....	....	....	98	5	0
MANCHURIA.						
Foo-chow	....	....	....	99	4	0
Kai-chow	....	....	....	99	0	0
Kin-chow, W.	100	5	0			
Kin-chow, S.	....	....	....	99	6	0
Hai-chow	....	....	....	98	8	4
Liau-yang	....	....	....	99	2	0
New-chwang	....	....	....	98	5	0
Pi-tze-wos	....	....	....	97	6	0
Shin-Yang (Moukden)	....	....	....	98	5	0
Siu Yen	....	....	....	99	3	0

This state of the currency is very confusing to the foreign trader or traveller. What with adulterated cash, the difference of numbers in tiau, unequal weights for precious metals at every few miles, difference in touch, and the constant variation in price—to-day a tael in a specified district bringing 1,400 cash, to-morrow less or more—the reader can have but a feeble conception of the difficulties caused by Chinese currency. Nor is the currency more complicated than the weights and measures. These present endless variations; but there is no need here to enter into details. Suffice it to say, that a farmer leaving his native district—say a distance of fifty miles—is utterly bewildered, and has to engage a man to help him in his transactions. There is a purpose in this confusion: large buyers and money-changers designedly make such regulations for their own profit.*

The water communication in the south of Shan-tung is naturally good. There is a series of lakes, as depicted on the map, some of them of considerable extent, all the way from Nan-wang, latitude 35° 55′, longitude 116° 30′, down to the Yang-tzi-kiang river. These are connected together by streams of greater or lesser volume, and so form a natural water-course all that distance. This natural conformation of the country was taken advantage of by the native engineer of the Grand Canal, and the canal merely follows the course thus marked out for it. He deepened the channels of

* See Dr. Williams on this topic also, vol. i. p. 234 of his work.

the shallow streams, strengthened their banks all along where needful, often in a most elaborate and solid manner, formed sluices where the current was too strong, and provided places for the water to flow over when the rivers were too full. And in order to ensure the safety and punctuality of the grain junks supplying the capital, he continued the canal along the edges of the lakes, so that the junks might be able to proceed on their course in almost all weathers. These portions of the canal are the least navigable at present, being all out of repair and often quite dry. They are, however, taken advantage of as far as possible, inasmuch as the canal junkmen have no desire to tempt the uncertain lakes. Hence it is that the traveller often finds himself in a long, narrow strip of shallow water, on the edge of a great inland sea, with a wall of stones, frequently in a most dilapidated state, between him and the roaring waters. This Grand Canal proved itself of immense value in former times, and could easily be put into a most efficient condition. The summit level of the canal is at the debouchement of the Ta-wan-ho River. Here part of the waters run N.W. and part S.E. This still continues, but the greater portion runs S.E. Sufficient, however, goes N.W. to render the canal navigable for small boats to the Yellow River. Mr. Ney Elias and party passed this way to the junction of the Yellow River, so that the canal may be said to become fit for use at that point.

Visiting this district in 1865 we came by boat from

Tien-tsin to a large mart called Lin-tsing-chow. Here the canal became unnavigable, owing to the want of water, and we took carts to the Yellow River, touching the banks of the canal at many points, and finding it in pools here and there. At the junction the water is of least depth, there being on an average about two feet of water, and ten to twenty feet of mud; but at floods large boats pass and repass, and during our last journey we saw a Tien-tsin lorcha on one of the lakes. This vessel had come up the new Yellow River, entered the canal, and sailed down to the lakes. From Tsi-ning-chow (also spelt Chi-ning-chow) it is navigable at all seasons for good-sized junks on to Chin-kiang. On our last journey we joined the canal at Nan-yang, a large distributing centre, and sailed partly on canal, partly on lakes, to Chi-shan-kow. Here we again entered the canal, and from Chi-shan-kow on to within a few miles on the north-west side of Yang-kia-chwang, the canal is a wide, deep stream, with one or two shallows, but only such as could be easily obviated. Near this place it suddenly narrows, becomes shallow, and runs at not less than four or five knots an hour. Passing on, it again widens and deepens, but is not so wide nor grand as above Yang-kia-chwang; still it continues a good navigable water-way to Chin-kiang. Above Yang-kia-chwang, excluding the few shallows, it ranged from five to sixteen feet deep at the time we passed over it; and the average depth appeared to be about eight feet.

No one can pass over this route without being struck with the advantages the canal offers for easy and cheap communication. A little thought and labour expended on it would easily re-open it to commerce, and make it perfectly navigable for flat-bottomed steamers. These could take the lakes, and so render it unnecessary to repair the side-cuttings. The only parts requiring attention, therefore, would be the few shallows and the portion immediately below the junction with the Yellow River. Steam-dredges could easily accomplish this, and there is plenty of cheap and good coal at various points on the canal. This done, we should have water communication with all the great inland markets in the south of Shan-tung, and a portion of Ngan-whei. Such steamers could call at the towns on the Kao-yew-hu lake, the great mart of Tsing-kiang-pu, the towns on the other lakes, the distributing town of Nan-yang, the great cities of Tsi-ning-chow and Toong-chang-foo, pass into the Yellow River, call at Tsi-nan-foo, the capital of Shan-tung, and Li-tsing, and, if need be, go on to Tien-tsin. Thus, there could easily be an inland water communication opened between Shanghai and Tien-tsin, and all the discomfort and danger of the sea voyage obviated. If preferred, that portion of the canal north-west of the new Yellow River to Lin-tsing-chow could also be re-opened. In floods it is even now passable. By this way another route could also be opened to Tien-tsin.

There are two water-ways leading from the Grand

Canal to Hai-chow and the sea. The first leaves the canal about 50 li south-east of Sui-chow-hien, and the other branches off at a village called Shwang-tsah, 30 li N.W. of Tsing-kiang-pu. These two meet and form the canal called the Yen-ho, which passes about 5 li to the north of Wang-kia-ying-tze. Here the Yen-ho is about 35 yards broad, and runs with a slow current towards the sea. It is navigable for third and fourth class junks all the year round, and for good large junks during the floods. The traffic which used to go by the old Yellow River now takes this route, and is not inconsiderable. But although it is thus connected with the Grand Canal, junks cannot pass from this river into it, owing to the want of water; and only during the flood seasons is there any proper water communication. The village of Yen-ho, north of Wang-kia-ying-tze, appears to be the terminus; but this state of affairs could easily be remedied, and the way opened up. This done, foreign ships might come to Ching-kow, which is the port of Hai-chow, and discharge their cargoes, and thus have them imported into Shan-tung at a much less expense than viâ Chin-kiang. Ching-kow is said to have a good harbour.

The Old Yellow River has been dry for at least twelve years, and its bed, for the most part, is under cultivation. Its old course crossed the Grand Canal at Yang-kia-chwang, and then proceeded east by north to the Yellow Sea. When we passed it was dry, but there were thousands of workmen employed on its banks,

apparently with the purpose of re-opening it from this point to the sea. Going to Wang-kia-ying-tze from Tsing-kiang-pu, we again found workmen deepening its *old* channel, which at this point, according to Mr. Elias, is 551 yards, and its greatest depth never more than 18 inches. We did *not learn* the design of all these excavations, but the intention seems to be as we have hinted; the more so as we find that, *after* the heavy summer rains, the water in this dry bed flows for several days towards the sea, with a depth varying from a few inches to several feet. It is hopeful to find even the smallest public work attempted in this half-dead Empire.

One thing puzzled me for a long time—viz., the great difference in the volume of water in the Yellow River in Shan-si, and as it flows through Shan-tung, where it is *so much* smaller. We thought of absorption, as it passed lazily through lagoons, but could not satisfy our own minds as to the cause. Now, however, a hint from Mr. Ney Elias has put us on the right track. He mentions that he found boatmen who had come into the Yellow River from the great lake called Hong-tse-hu, in the north-east corner of Ngan-whei. They had proceeded up the rivers Whai-ho, Sha-ho, and Ku-lu-ho, and joined the Yellow River above Kai-fung-foo. This *explains everything*. It shows that the Yellow River has formed a connection with the Ku-lu-ho; and, moreover, also shows that the Yellow River has now two courses to the sea—viz., (*a*) that through Shan-tung,

and (*b*) that viâ Hong-tsze-hu lake and the Grand Canal. In this connection, I may also express my persuasion that there is some water communication between the Wei-ho Canal,—which joins the Grand Canal at Lin-ching-chow,—and the Yellow River; for I met boats on the upper Grand Canal bound for the Loong-whang-miau and other places on the Yellow River, which they could not reach (as far as I know) but by the Wei-ho. The Yellow River may, therefore, have even this third outlet to the sea—viz., viâ Tien-tsin. At all events, this could easily be effected, and thus the water communication in this region be greatly improved.

In view of the facilities of the Grand Canal, the Yen-ho Canal to Hai-chow and the sea, the Yellow River with its branches through Ho-nan, Ngan-whei and Shan-tung, and its probable connection with the Wei-ho and the Yün-ho to Tien-tsin; in view also of the canals which diverge from that city to Peking, Pau-ting-foo, Hok-kien-foo, &c., the water communication in North China could be made extremely easy and cheap, were there energy to set about repairing and improving the old courses.

Reverting to the Yellow River, especially in reference to its course in the west, I may remark that in other journeys we crossed it at two different places, one latitude 34° 49′, longitude 110° 40′; the other latitude 34° 51′, longitude 112° 20′. We travelled parallel to its banks for three successive days, and

made all the observations and inquiries we could. At the first place it was comparatively narrow—not more than four hundred yards across, and the current was very strong; the other place was a sort of gorge, and the current still stronger. On our way along its banks we observed it sometimes spreading out into a broad stream, with currents here and there, as the case might be, and at other times compressed into a fine, majestic, rapid-flowing river. We saw a great many huge, flat-bottomed boats laden with coal, from the north of Shan-si—some from places about two hundred miles distant—floating on its waters; they came down the stream at the rate of sixty miles *per diem*, but only averaged thirteen or fourteen on their upward course. One Chinese traveller affirmed that it was navigable all the way round to Ning-hia-foo, latitude 39°, longitude 106°, and even further; while others affirmed that it was navigable with ease and safety only in certain parts of its course. My own impression is that the latter statement is the correct one; that it winds its way alternately in rapids and shallows, and that there are several portions where navigation is difficult. As far as relates to the rapidity of the current, I think a paddle-wheel steamer, or a steamer with a strong stern paddle, could easily make its way up: surely there can be no shallows beyond the power of modern engineering to deepen. One of the Jesuits speaks of a "cataract," but I am not sure what he means: I could hear of none, in the sense of a great

fall over a precipice, though there may be such. All the obstruction of this nature that I could hear of was a gorge with three mouths, between Ho-nan-foo and Kai-fung-foo. The mouths were called respectively "god's Mouth," "Man's Mouth," and the "Devil's Mouth;" and we were informed that it was quite safe if you could guide your boat through "god's Mouth;" that the passage through "Man's Mouth" was somewhat doubtful; but if you were carried into the "Devil's Mouth" it was certain destruction. Giving off a portion of its waters, as before described, somewhere about Kai-fung-foo, the main body of the river flows a short distance eastward; then it leaves its old bed, spreads out into a sort of lake, and takes a northward course, flowing past Tsau-chow-foo on to the Grand Canal, where it takes possession of the bed of the river called Ta-tsing-ho, and through this channel pours itself into the sea. In taking possession of this river it burst its banks, flooded large portions of country, carried away hundreds of villages, and left strong bridges standing in the centre of the stream; and up to the present time it often deviates from its course. In 1867, it broke out at Lu-kow and deluged four hundred square miles of country. From Toong-chang-foo it flows within five miles of Tsi-nan-foo, past Tsi-yang-hien, Chi-tung-hien, Pu-tai, Li-tsin,—a great place for junks, and then through Tieh-mun-kwan to the sea... It often changes its debouche. In 1866 its main mouth was due east; in 1868 that was closed, and one towards the north

was opened as an outlet. The bar at low water has usually from two to four feet of water. Tieh-mun-kwan is the port, which is now 120 li from the sea, and 450 li from Tsi-nan-foo, the capital of the province.

There are, therefore, many obstacles to the use of steam on the river; and it is quite possible that owing to them, and especially to the great bend which it makes, it may be found more profitable to transport goods into the N.W. districts from Tien-tsin by rail.

The river next in importance to the Yellow River is the Han-kiang or the Han River, which flows into the Yang-tsze-kiang at the city of Hankow, or the Mouth of the Han. This river rises in the south-western portion of Shen-si, and makes a zigzag course through the south of that province and the centre of Hu-peh. It is wide and deep, a great broad river, more like a principal than a tributary, and is navigable for good-sized boats as far as Hing-ngan-foo, latitude 32° 30′, and longitude 110°, while junks can easily reach Yun-yang-foo, latitude 33°, longitude 111° 20′. It receives several important tributaries, such as the river Tan-ho, which falls into it about latitude 32° 30′, longitude 112°, and the Pih-ho river, both of which are navigable for a long distance. From time immemorial it has been one of the great water roads of China, and is repeatedly referred to in Chinese annals. In consequence of this there are a number of famous cities and large distributing towns on either bank, such as the cities of Fan-chung, Seang-yang, E-ching, besides those mentioned

above. By means of this river and its affluents, Hankow supplies Hu-peh, Ho-nan, and Shen-si with foreign commodities, and receives their produce.* At Si-ngan-foo we found goods from Hankow; and also met Chinese travellers from Shanghai, who had come by steamer to Hankow, thence by boat to a place called Loong-kui-tsai, from which there is a mule-road of four or five days' journey to that city. This shows that there is no hope of Tien-tsin competing with Hankow in supplying this part of China. We fully intended to return to Chefoo by this route, but circumstances led us to prefer the road *viâ* Ho-nan, in the hope of visiting Kai-fung-foo. Smaller rivers we shall describe *in loco*.

The northern provinces are well provided with good roads, which were made by early Emperors, and have been kept in good or bad repair according to the vigour or slackness of the Government. They radiate from the capital in all directions. One goes eastward through Yoong-ping-foo, Shan-hai-kwan, King-chow-foo, Moukden, Kirin, Ning-gu-ta, on to the very extremity of the continent, and has a good cart-road to Poissiet, the Russian port on the east coast of Asia. Near Moukden this road branches off to the capital of Corea. Another great road goes north-east through Ku-pi-kow, on to Ze-hol, and thence to Parin-hotun and Poro-hotun, about latitude 45°, and I know not how much further northwards. A third goes westward through the Nan-

* See Mr. Wylie's notes on the Han River in the *Foochow Missionary Recorder*.

kow pass, Siuen-hwa-foo, and Kal-gan, or *Sinicè*, Chang-kia-kow, where it bifurcates; one branch going north by west to Dolonor, and the other going on to Urga, and Europe. A fourth goes south-west through Pau-ting-foo, Ching-ting-foo, to Tai-yuen-foo; thence south through Shan-si to Toong-kwan, the fortress at the southerly bend of the Yellow River. From this place it goes west past Si-ngan-foo, beyond which city it divides into two branches, one going west by north to Kan-suh and Thibet, and the other through Sz-chuen on to Siam. Another road runs nearly due south through Pau-ting-foo, Hok-kien-foo, Tuh-chow, Toong-chang-foo, Sieu-chow, Hu-chin, latitude 33° 10′, longitude 117° 16′ east, where it divides; one branch going to Nan-king and the other to Nan-chang-foo, where passengers embark for Canton. A sixth leaves the road to Shan-si at Ching-ting-foo; proceeds southwards, *viâ* We-kyun-foo, to Kai-foong-foo; thence to the great distributing city of Fan-chung on the Han River, where travellers can hire boats which will take them by water all the way to Canton. This is the western Canton route. And there is yet another great road which leaves the southerly road at Tuh-chow (also spelt Ti-chow), and leads south-east through Shan-tung, giving off a branch which leads to Chefoo, now a good cart-road.

These roads are carried in as direct a line as possible to their respective destinations. They are supplied with excellent bridges, some of them really

magnificent, having twenty, thirty, or forty arches. Towards the west of Peking and in Shan-si the bridges are often of marble, and the balustrades finely ornamented by innumerable figures of animals, such as lions, tigers, dogs, monkeys. When the rivers are very wide, the roads are well supplied with ferries, with huge boats, capable of taking three or four carts at one time. In the province of Chih-li and parts of Ho-nan and Shantung the highways are perfectly level, and you can travel at the rate of thirty-five to forty miles a day. In Shan-si and the hilly districts progress is slower. Valleys and ravines are generally chosen when these do not diverge too far from the direct line; but where necessary, roads are cut through rocks, miles of the way having causeways of huge blocks of granite, and the road being carried right over high ranges of mountains. In the Shan-si passes and several other places, the labour expended is stupendous, quite in keeping with the other huge undertakings in this Empire, such as the Grand Canal and the Great Wall. These roads are usually from seventy to eighty feet broad in the plains, and are generally planted on each side with rows of fine trees, so that they look like some of the fine roads in England and on the continent of Europe, and in some places like grand avenues. Every few li there are guard-houses where soldiers used to be stationed, who were ready to accompany travellers during night to protect them from danger; and every ten li, or three and one-third miles, there are huge well-built signal-towers on which

fires were lit at night, and dense columns of smoke from wolf-dung raised in the day-time when any intelligence of importance had to be telegraphed. All along these highways are numerous and well-supplied inns for travellers; and in addition large inns for the Emperor or important officials, also places where post-horses are kept always in readiness, and where couriers can obtain fresh steeds. In addition to the great cities which appear on the maps, there are large villages every ten li on the main highways; some of them very important and the centres of much trade.

Few things impress the traveller more with the large-mindedness, ability, vigilance, and vigour of the former Emperors and the greatness of the Empire, than these roads; we do not wonder at the touches of exaggeration which mark the pages of Marco Polo and the Jesuit fathers, for the bridges, cuttings, and the fine cities then in their glory would form a powerful contrast to the roads and works in their native countries. And perhaps nothing so painfully demonstrates the decadence and utter emasculation of the present rulers of China than the wretched condition of many portions of these fine roads, which could be repaired by the expenditure of a little thought and a very little money.

Besides these great highways, there are innumerable other roads intersecting the country in all directions, and forming a perfect network; and these not simply foot-paths, but good roads traversed by hundreds of vehicles every day; so that wherever you wish to go

you can have almost always a cart-road direct to the place. Many of these minor roads are also supplied with signal-towers, inns, and every convenience for travelling.

In the hilly districts of Shan-tung, Shan-si, &c., there are innumerable bridle-paths which are used by pack-mules, asses, and horses. They are also provided with inns, but of an inferior order.

The country is admirably adapted for railways. The greater part is a plain, and when mountains branch inwards there are generally valleys, often very wide and fertile, through which lines could be carried. The great highways I have just been describing form the best guides, both physically and economically, in reference to the most feasible lines. They form the most direct routes to the great emporiums of trade, with the fewest possible natural obstructions. Their course lies also through the most populous districts; either it was so originally, or they have attracted people by the facility of communication. Lines of railway, therefore, could be laid parallel to them all. But as such a network of railways is out of the question at present, I can only venture to suggest two great trunk lines, one running from Peking south to Canton, with a branch to Shanghai; and another running east and west from some harbour on the north bank of the Yang-tsze-kiang, available for ships of large tonnage, say somewhere opposite Chin-kiang; and from this carried through Kiang-su, western Shan-tung, Chih-li, Shan-si, and on to Shen-si, with a view, ulti-

mately, of being carried through Central Asia to Europe —an undertaking not much more formidable than the great Pacific line in America now completed.

It would be well to begin with the first for many reasons, but more especially because in this case advantage could be taken of the banks of the Grand Canal for a portion of the way; and as this lies almost directly through a country perfectly level, and the canal banks are Government property, there would be no bargaining with private individuals; no graveyards to desecrate, and, in short, the least violent change possible. I have no fear of the junk-men who still remain on the canal *rising against* such an undertaking. Comparatively few now, they would soon find employment in the construction of the works *needed* for this enterprise, and they are not strangers to the kind of labour which would be required. In reference to them, and the muleteers and carriers of all descriptions, I am confident that the lateral traffic which would immediately spring up in connection with such lines would soon engage all their resources, and create a business which would astonish them. And I base my belief upon personal observation of the spirit of the people, confirmed by *what* has transpired in reference to steam-vessels. These have been rapidly taken advantage of, not only by the mercantile classes, but even by the literati, who are so difficult to move: witness the numbers of scholars brought from the south to Tien-tsin for the examinations in Peking; also the numbers of mandarins, who

now use the steamers. At the two last great examinations at Peking the literati of Foo-chow actually chartered a steamer to take them there and back—showing that when their convenience requires it they can pocket their prejudice. Moreover, the fame of steam-ships has spread all over the country; everybody speaks of their safety and rapidity, so that railways would soon also command their approbation. I see therefore no great difficulty in the introduction of railways into China. The graveyard difficulty has been exaggerated; it is formidable only near large towns, and could easily be avoided; or where unavoidable, a little extra money, or an Imperial tablet, would soon allay the clamour.

No one who has thought carefully over the subject ever contemplates the indefinite multiplication of Treaty ports and Consulates in China. The impracticability of the proposal has been clearly shown in an able article in the *Consular Gazette* dated July 15, 1869; and yet every one sees the importance of this vast country, with great resources all but untouched, being thoroughly opened up. How, then, can the problem be solved? By the introduction of railways and the adoption of a system of passports. This would secure all that is necessary for the development of the country, obviate the necessity of minor agencies by large firms, and entail little or no expense on the part of foreign Governments. The railways would of course require to be managed at first and for long by foreigners; but that might be done by

the creation of another service, such as the Imperial Customs, and thus would in no way oppose, but rather be subservient and a source of strength to the native Government.

'I *sympathize with the published opinions of* H. E. Sir Rutherford Alcock, H.M. Minister, that the Treaty should be revised impartially: that we should hear what the Chinese have to say, as well as our own countrymen; but I humbly think we ought never to lose sight of the speciality of the case as regards the Chinese. They are in a state of transition, or rather differentiation; new thoughts and new ideas, and new means of warfare, have got abroad among them, fermenting and exciting their minds. Year by year this ferment is increasing, and to arrest its course is as impossible as it is undesirable. The old paths will not now do; China can never again be governed in the old way. The country is too large, and foreign ideas have made far too great progress for that. New channels must be provided for the new ideas: new means must be adopted to meet the emergency which has arisen, else there will be confusion worse confounded. China is like a sick man under a course of medicine; having put him in this condition, we must not leave him alone, far less trust him to his own devices, for that would prove his ruin. We must take him in hand, point out the proper courses; and, as far as possible, induce him to follow them, until we have set him on his feet again in restored health and fresh vigour, quali-

fied to start on a new and glorious career. I do not despair of the Chinese being able to rise again from their prostration, or even of the present Government being able to purify and re-organize the country; but new means must be adopted. In the present position of China nothing is so likely to do her real and permanent good as the introduction of railways. Moreover, it appears indispensable to the Government of the country. Unless there be some means provided of rapidly concentrating troops at any given point, I do not see how permanent peace and security can be established in this country. Steam or anarchy appears to me the only alternative now left to the Chinese people.

I am well aware of the antipathy of the Mandarins and Literati to railways and telegraphs. Such means of communication would place them under the eye of the Emperor, and so would effectually prevent gigantic frauds on the exchequer, and the still more abominable system of bribes and "squeezes" which exists all over the country. For instance, a certain official, at a certain place, a few years ago, built a wall over the hills behind the town, extending some forty li, or twelve miles, for the defence of the place against rebel forces. To defray the cost of this work, he levied a very heavy tax on the inhabitants, and charged the public revenue with an enormous sum. Mark the knavery of this! In the first place, it would require I know not how many thousands of soldiers to defend such an extent of

rampart. Again, a wall one-sixth of the extent would have been much more effectual, inasmuch as this length would have reached from beach to beach. Then the wall itself is a perfect farce; a fox could clear it at a spring throughout the greater portion of its circuit, and a man with a stout cudgel could bring it down, even where it is strongest. The truth is, there was no need for a wall at all. The town is naturally of easy defence, and one fort at each of the leading passes would have been more than sufficient to protect the place against all the hordes of China. But it was a "*happy thought*" to fill his pockets, and the chance was not to be lost. Nor was this all. He induced the British authorities to land two hundred men, with field-pieces, to protect the place, on a threatened attack. These men remained on shore about two weeks, and he appears to have represented them as in his pay; for, several months afterwards, there was a general burst of merriment in the town, and, on inquiry, we found that the Governor of the province had ordered this official to send his foreign contingent to the capital, as the rebels had now left his neighbourhood.

A system of railways and telegraphs would preclude the possibility of such a deception, and it is clear that these officials see this, and, therefore, are opposed to all such schemes. But are they to be abandoned on that account? On the contrary, such opposition only affords an additional and most powerful argument in their favour.

The apologists of stagnation and retrogression say that the Chinese are not prepared for such changes, and predict all manner of evil consequences. I have seen as much of the country as any of these alarmists, and maintain that the people are not only prepared for railways, but that they would no more disorganize Chinese society than they did that of England or France or Belgium; for it is marvellous how soon men get accustomed to changes which are for their benefit. In the first instance, immense numbers would find employment and good wages on the construction of the works. The traffic would gradually, as the rails were laid down, assimilate itself to the habits of the people; mines and new sources of industry would be brought into operation. The agricultural resources would be greatly developed, and commerce in all its branches would receive a powerful impulse. The increased lateral traffic would absorb the present carrying trade. Railways would bring the whole Empire under the control of the central Government, put an end to rebellions, would place commerce on a secure basis, equalize the administration of justice, modify those famines which so often threaten and frequently paralyse large portions of the Empire; moreover, they would provide means for the diffusion of knowledge. They would introduce a new element of life and activity among the people, stir up dormant energies, widen the sphere of observation, develop new views, evolve new wants, create new business, and destroy obstructive prejudices. They would

increase the intercourse and harmony between Europeans and Chinese, bringing buyers and sellers face to face. They would place the transit duties—that source of so much mischief—on a satisfactory footing; and, in short, would, in a thousand ways, promote the advancement and happiness of the people.

CHAPTER VII.

PROVINCE OF SHAN-TUNG.

Area and Population—Surface—Mountain Ranges—Lakes—Seaports—Chee-foo—Wei-hai—Wei-shih-tan—Kin-kia-kow—Climate—Soil—Trees—Shrubs—Zoology—Cities—Industries—Cereal Produce, &c.—Vegetables—Fruits—Mines and Mining—Coal—Iron—Gold—Galena—Copper—Precious Stones—Marble, &c.—Sulphur—Glass—Cotton, Woollen, and Silk Manufactures—Other Industries—Festivals and Customs.

The province of Shan-tung is bounded on the north by the Gulf of Pe-chih-li; on the south by the provinces of Kiang-su and Honan; on the east by the Yellow Sea: and on the west by the province of Chih-li. It lies between 35° and 37° 30′ N. lat., and 115° 30′ and 122° E. long. The area contains 65,104 square miles, and the present population is estimated to be about 30,000,000.

The surface may be regarded under three distinct aspects—plains on the north-west, which have been recovered from the sea; mountains in the centre and east; fine alluvial plains in the south and west—features which obviously indicate that, at one time, the

bulk of Shan-tung was an island. The mountain-ranges run north and south, with a tendency to north-east by south-west, so much so, that the promontory may be said to consist of a series of hills and fertile valleys lying in these directions. There are, however, marked exceptions to this general rule, especially in the centre of the province, where there are two important ranges trending south-east and north-west. The highest mountains lie on the north of the city of Tai-ngan-foo. Here the scenery is extremely grand, mountains crowning mountains, ranges beyond ranges in grandeur magnificent. The highest peak has not been measured: it is called the Tai-shan, and has been famous in Chinese history for more than four thousand years, and to the present day is the scene of annual pilgrimages. The mountains next in importance are the Lau-shan, lat. 36° 5′ to 36° 30′, long. 120° 10′ to 120° 45′. Several of them reach a great elevation: one on the north-east attains a height of 3,530 feet, another 3,450 feet, and several have an elevation of from 2,000 to 2,500 feet. The range third in importance is that of Mount Elias, called by the natives Fun-tse-shan, or the Flour Mountain, from the white marble which its slopes expose to view. This range extends eighteen miles, north and south, and attains a height of from 1,500 to 2,430 feet. A fourth range, of some importance, runs south-west by north-east alongside the great highway between Chu-ching and Ku-chow, and then turns nearly due south-east. The mountains are called the Shang-ye-shan,

and have several long and lofty caves. A fifth range is called the Chiau-woo-shan. It lies on the north of Hai-yang, and extends for twelve miles north-east by south-west. There are, further, two ranges on the extreme east of the promontory—one due south of Wei-hai-wei, where the hills reach the elevation of 1,600 feet; and the other between that city and Yung-chung, where they reach 1,860 feet.

Besides these, there are various mountain masses whose peaks are seen far and near. Chief among them stands the Kui-tsze-shan, or the Saw-tooth Hills, near Tau-tswun, between Hai-yang and Che-foo. The highest peak here attains the altitude of 2,900. Next to this is Yeh-shan, called by the natives Ai-shan, from a peculiar kind of fragrant grass, perhaps a species of *Andropogon*, which grows on it in profusion, and which is twisted into ropes and burned in their houses to drive away mosquitoes and other insects. This peak reaches the height of 2,065 feet, and is a mark for the sailors in the Gulf.

The mountains in the neighbourhood of Mung-yin-hien are famous for their altitude and variety, but have not yet been measured. There are, also, several hills in the south of the province which are famous in history, and which are noticed in my journey to the country of Confucius. Most conspicuous among them is the Yi-shan, south-east of Tsiu-hien and Ni-shan, where Confucius is said to have been born.

The two ranges in the centre of the province, which run east by south and west by north, and lie parallel

to the Great Imperial highway, are not remarkable for their height. Their peaks are extremely jagged, and at some points reach a considerable elevation, as the Hoong-shan hills north of Mung-yin-hien, and the Liang-shan hill, one of the Pœi-in-shan range.

There are several lakes in Shan-tung, viz. the Nan-shang-hu; the Hi-shang-hu; the Sho-shang-hu, on the Grand Canal; the Tsing-shui-hu, north of Tsing-chow-foo; the Pi-mo-hu, north of Kyau-chow; the Ma-ta-hu, north of the Po-shan valley; and a small lake south of Wun-tun-hien, on the east of the promontory. The first three are the most important, and yield great quantities of fish, of many varieties.

Excepting the Yellow River, there are no large rivers in Shan-tung. Those worthy of note are the Wei-ho, which rises near Mo-ling-kwan, flows east by south to Chu-ching, then turns northward, flows past Chang-yi, and falls into the Gulf of Pe-chih-li; the Yi-ho, which rises near Mung-yin-hien, flows past Yi-chow, and falls into a lake which lies north of the Grand Canal; and the Ta-wan-ho, which rises to the east of Sintai, flows westward, then turns toward the south, and enters the Grand Canal. The other rivers are either mountain streams, or summer brooks, flowing over beds of shingle; and even those we have mentioned are only available for flat-bottomed boats at a greater or lesser distance from their point of debouchement. The courses of all are marked on the map, and their volume and character described in the course of my journeys.

The water communication, on the south of Shan-tung, is most excellent, and adds greatly to the wealth of the province. There are several large lakes, which stretch across the country from north-west to south-east, and touch fertile tracts producing cotton, silk, coal, etc., in addition to the usual varieties of grain and millet. The districts bordering these lakes are very populous, and consume immense quantities of foreign and southern goods. The Grand Canal, as we have shown, connects these lakes with one another, and so completes a perfect chain of inland navigation.

Shan-tung is favoured in having many good serviceable harbours on both the north and the south sides. Pre-eminent among these is that of Che-foo, called Yen-tai by the natives. This harbour has been so often described and is so well known, that it is unnecessary to enter into details here. Suffice it to say, that it is deep and extensive, capable of containing large fleets. Unfortunately the foreign settlement has been located on the wrong side of the estuary. Foreigners who arrived for the first time, finding native craft moored on the south side, and the majority of the native warehouses on the southern beach, at once, in their eager desire for immediate returns, began to build in a cramped locality on the north-east of the old native town; forgetting that what would suit flat-bottomed junks might not suffice for foreign vessels, and overlooking altogether health, safety, the certain development of foreign trade, and the requirements of future residents. The consequence is,

that the portion chosen by our predecessors between the native town and the sea is now nearly full; that foreign vessels have to be moored at a considerable distance from the shore, and are exposed to the wind from several directions, so that there are many days occurring at intervals throughout the year when the loading or discharging of ships is impossible. Again, the water is bad, the settlement is exposed to the full blast of the north-west wind, and foreigners cannot get into the country without either passing through the native town, or making a circuit; whereas, on the opposite side, they could have excellent shelter from every northern wind, a fine exposure to the healthful southern breezes, deep anchorage for ships within a few yards of the shore, excellent facilities for sea-bathing, good drinking-water, a fine district for exercise, and, above all, facilities for complete isolation from the neighbouring mainland in case of rebellions, epidemics, and such evils. A wall across the sandy "spit" at the western end would entirely detach our position. Owing to the capital expended in building on the part both of foreigners and natives, there would be considerable opposition to any change that might be proposed now. At the same time, the exigencies of trade may demand it. When railroads are constructed, the directors are sure to see the desirableness of this new locality, not only in view of the advantages above named, but for the permanent safety and adequate disposal of their railway stock. It is quite possible the ever-recurring detention of steamers in bad weather may

lead the managers of the Steam Navigation Companies to combine with them and change the focus of business to the other side of the bay. This would place the future of Che-foo on a proper basis, and provide for its expansion, both as a commercial emporium and a most desirable sea-bathing quarter.

Next to Che-foo stands the harbour of Wei-hai-wei. This seaport lies in lat. 37° 30′ N., long. 122° 82′ E. Like Che-foo, this harbour is very large, and well sheltered on all sides. A large island, lying on the north-east of the town, defends the shipping from the force of the north-east wind, the only wind to which it is in any way exposed. Generally speaking, the water is deeper than that of Che-foo harbour, and the port is in great favour with the Chinese. The greater portion of the junks which trade with Corea take their departure from this place.

The harbour of Shih-tau lies on the south side of the promontory, lat. 36° 53′ N., long. 122° 23′ E., and is a place of considerable importance. The inner harbour is perfectly sheltered from every wind that blows, and is capable of containing a good many junks. It presents many features of resemblance to the harbour of Kirkwall, in Orkney. The town contains about 12,000 people, and there are many large warehouses. The hills behind are rugged and high; but there is a good causeway leading into the interior.

Another seaport is Kin-kia-kow. Formerly the trade of this place was very considerable, but of late years,

owing to the rise of Che-foo, it has dwindled down to almost nothing. The rebels visited it in 1867, and completed its desolation. It lies on the northern end of a good bay, and might be made serviceable if needed.

One of the best harbours on the south of Shan-tung is Ching-tau, or Ching-tau-kow, which lies on the extreme south of Lau-shan peninsula. It has a pretty good anchorage, varying from 1¼ fathoms to 5 fathoms, and is much frequented by Chinese. There is a village and custom-house, and a *good* bridle-road to Tsi-mi, Kyau-chow, and the interior of Shan-tung. Steamers could call here.

Besides these, there are many harbours of a second or third-class order, some of which are incidentally noticed in my journals, all of which are the resort of numerous junks, and where a considerable amount of business is transacted.

The climate of Shan-tung resembles that of the north-eastern states of America. Corresponding in latitude, they also resemble each other, as lying on the eastern edge of a great continent, unaffected by any modifying influence, such as a gulf stream, which makes so material a difference in the climate of Great Britain; for, though there is a minor gulf stream in the China seas, it affects Japan, not China. The same dry atmosphere, the same arid features, characterize the sister regions on both continents, although I am inclined to think Shan-tung the less arid of the two, for the ranges of hills and the sea on three sides of a large portion of

the country infuse a large measure of moisture into the air.

The seasons are pretty well marked. Spring generally begins about the opening of March. Towards the close of May everything is in rich luxuriance. The leaf begins to turn about the middle of September, and the winter opens almost invariably with a snow-storm near the end of November. There are no fixed rainy seasons. Heavy rains may fall at any time throughout the year, but usually the largest proportion falls in April and July and the beginning of September. Heavy falls of snow often occur in winter, and cover the ground to the depth of from one to two feet; but it seldom lies above three or four days, except in ravines and places beyond the reach of the noonday rays of the sun. The temperature seldom rises above 85° Fahrenheit, or falls below 20°, so that the weather, except in rare instances, is not oppressive in any way, at any time of the year. The spring and autumn months are particularly delightful, and it is a perfect joy for a visitor from Southern China to stroll on the sea-shore, or climb the Shan-tung hills at these seasons. Exposure to the sun, however, has here the same dangerous effects as in Southern China. In mid-summer the rays are very powerful, and precautions are necessary, more or less, during the greater part of the year.

As might be expected from the character of the country, there is considerable diversity in regard to the fertility of the soil. In some districts, such as those lying

between Ku-chow and Yi-chow, and in that region generally, the ground is very stony and comparatively barren. The mountain sides all over the province, scorched by a burning sun, are unproductive, and yield only brushwood and grass. But the valleys everywhere are extremely fertile. The plains on the north, impregnated with salt, are not very productive, especially near the sea; but the alluvial districts, both on the west and on the south, are extremely rich. In their gardens it would be difficult to say how many crops they obtain. One thing is grown with another, so that they have often three or four, or even five, different yields. In the south-west, and in the valleys all over the province, they have generally two crops in the year. When the wheat is pulled, they immediately turn over the ground and sow pulse, buck-wheat, turnips, beet-root, sweet potatoes, and plant young tobacco. Again, after the small millet is up, they sow beans or hemp in the middle of the rows, and when the first is cut the other is left to grow and ripen. It is so with other crops also.

I have never met with any large forests in Shantung, and am inclined to believe that none exist. Lesser or greater plantations are not uncommon, but the custom is to plant trees by the sides of streams, and in other places where they do not interfere with the agriculture. The first kind of trees which the traveller observes on landing at Che-foo is the willow, of which there are three varieties. The river willow, the moun-

tain willow, and the weeping willow. They all attain a considerable size, and from their rapid growth and the fact that they grow where nothing else will, are of great importance to the natives. The most valuable is the river willow. The weeping willow grows to a great height and is an ornamental tree of great beauty. Osier wands are also cultivated for basket-making. The next tree which attracts attention is the Chinese poplar, of which there are two varieties, viz. *Populus alba* and *Populus nigra*. They grow to about the same size as the common poplars, and form a very pleasing feature. The former has large leaves, and the latter has much smaller ones. These poplars are especially magnificent in the south of the province, and add greatly to the charms of the landscape. The wood is of the utmost importance to the people.

As the traveller proceeds inwards, he finds stunted pines on the hill-sides, which are reared for fuel; and also a very pretty fir which, when old, assumes a strange shape. It tends to become flat at the top, and sometimes appears nearly as flat as the floor of a room, as if a party might make a picnic on its summit! Another variety is cultivated by rich men in their gardens, viz. a dwarf fir, which often grows in pots, and, like the yew in Dutch gardening, assumes shapes to please the gardener. The cypress grows in every graveyard, and it is also found in the numerous ancestral temples. It is very beautiful, and the wood is highly prized for coffins.

The Why-shoo (*Sophora Japonica*) is very common. In appearance it looks like the ash. It blossoms in autumn, and the dried buds and the seeds are used for a yellow dye, and exported in considerable quantities. Oaks are found in all the hilly districts, and the best marked varieties are (*a*) a tree like our common oak, from the leaves of which, as well as from the flowers and cup of the acorn, the natives obtain a black dye; (*b*) the oak shrub, on the leaves of which they feed the silk-worm; and (*c*) another, which has a large leaf, which they use chiefly as a substitute for small trays in cooking and steaming their bread.

The Wax-tree, called by the natives the Lah-shoo, blossoms about the beginning of summer, in small bunches of white flowers, which ripen into fruit. On this tree is found a peculiar kind of insect, resembling a louse, which the natives take off and preserve during winter, replacing it in spring; it feeds on the tree, and after extracting the juices, about the end of summer voids a peculiar substance, which is carefully gathered, and, when melted, forms wax; they make candles of it, which are very expensive, and they also use it for the outer skin of tallow-candles to give them the appearance of the genuine article. This insect will live during winter on the tree, but is taken into the house by the owners of the trees lest it should be stolen. This tree grows plentifully in the neighbourhood of Lai-yang. The natives use the wood, which is very tough, for making a variety of articles. They take it when young, and bend

it so that it assumes any shape they please, and thus they make most excellent hay-forks, all of one piece, for purposes of husbandry; frames for the backs of mules, on which they bind the burdens; handles of large baskets, walking-sticks, and other useful articles.

The Woo-thoong-shoo is the *Dryandra cordifolia*. The fruit of this tree is very fragrant; the wood is used for musical instruments. The Chinese say that the months of the year may be known from this tree. It bears one leaf each moon, and so bears annually twelve leaves, six on each side; and if there be an intercalary month, it produces thirteen! In this case they say one leaf falls off in mid-autumn. The Mulberry-tree is found in many places in the centre and south of the province, and is used for the silk-worm, as in the south. The Ch'-hoo-shoo is a sort of mulberry, but unfit for silk-worms: the bark is used for making strong paper. Of the Ch'-hun-shoo there are two kinds, viz. the Hiang-ch'-hun and the Chiew-ch'-hun. The young leaves of the Hiang-ch'-hun, or "the fragrant Ch'-hun," are highly esteemed as an esculent in spring; and many boys may be seen climbing the trees to obtain the young shoots. The wood is very strong and good. The Pepper-tree is like the hawthorn in appearance, and full of thorns: the peppercorns are in common use. The Hawthorn is very common; the blossoms have the same rich fragrance as in Britain, but the fruit is as large as crab-apples. They make excellent jelly of the haws, and also dip them in boiling sugar, stick them

on the end of a staff tied round with straw, which they carry on their shoulders, and sell in the markets. The hawthorn-trees sometimes grow to an immense size, four to six feet in diameter. The bamboos in the north of the province are small, and tend to square stems; but in the south, especially among the "Lau-shan" hills, south of Tsi-mi, they grow to the usual height, and are used for a great variety of purposes.

Tea of a very palatable kind is produced from the leaves of several shrubs common in the province. The best kind is from a tall, spare shrub, not unlike our common privet in habit and foliage, and which produces a beautiful little flower about the beginning of June. The natives prize this shrub very highly, and in former years they exported a large amount of this tea to Peking and the south. This trade has fallen off. The Chinese say that the Shan-tung people have not of late employed the proper methods of preparing the article. Accordingly, about six years ago, a few Canton men came here to cultivate this branch of trade, and last year another company of southern men,—formed with this view,—rented large tracts of the hilly country near Che-foo, where the plant grows. It is very doubtful, however, whether this trade will ever rise into any importance. The other tea-producing trees are less esteemed, but their leaves are used both separately as an inferior kind of tea, and also for the purpose of adulterating teas of a better quality.

Of Flowering Shrubs there is great variety. Among them may be mentioned the mimosa, which often grows

to huge dimensions, as at the Temple of Mencius: the *Glycine Sinensis; Jasminum nudiflorum;* the *Cercis siliquastrum;* Honeysuckles; and several species of Roses. The mistleto, or perhaps a *Loranthus*, is found chiefly in the district of Foo-shan-hien, near Che-foo. It grows indiscriminately on the willow, the oak, and other trees. It is very pleasant to meet its well-known form and beautiful berries in the dead of winter in this distant land. Its branches are used to decorate the houses of foreigners during the festivities of Christmas and the New Year.

The zoology of Shan-tung comprises several carnivorous animals, the chief among them being the wolf. This animal is found in the hilly districts, in some places in great numbers, as, for instance, in Chiau-woo-shan, near Hai-yang, and in the Saw-teeth Mountains, near Tau-tsuun. Men dare not venture singly into the defiles of these hills; and when they wish to gather the grass in autumn, parties of eight or ten, or more, are formed for mutual protection. These beasts are very ferocious, especially in winter, when they come down to the plains, generally in pairs. In the year 1867, one leaped over the high wall into our compound, and made for the stable, but was detected by the dogs in time to frighten it away before doing any damage. In the beginning of December, 1868, another came, about ten o'clock at night, and killed one of our goats in the school-yard. Now and then children are taken away by them, and pigs are frequently

carried off. Their skins are prized by the natives; the white fur on their throats makes beautiful winter robes for the wealthy.

Foxes are very common. The Chinese speak of three kinds, viz. the red, the grey, and the white. The white is very rare, and is held in superstitious awe; the grey is found in sandy districts; and the red among the rich valleys. They appear to be very prolific, and are killed in great numbers every year, as may be inferred from the skins which come into the market: the poor people use the tail for a neck-comforter or cravat. The badger is not unfrequently met with; its favourite haunt is sandy soil, and if it can get near any old tombs, it makes its nest there. Its skin is highly valued. The otter is also found, and its skin is used for cuffs or the collars of coats, and brings a high price. The weasel and the polecat are common, the latter especially being fatal to poultry.

Of the order *Rodentia*, there are various species, among which may be enumerated hares, rabbits, squirrels, mice and rats. The hares are small, and much resemble rabbits, but they have their nests among bushes and grass, and do not burrow as rabbits do. Hedgehogs, moles, and bats are the chief representatives of the order *Insectivora*. The hedgehogs differ somewhat from those in England, but have all the specialities of this animal; one had a litter of five young ones in our garden. They have a cry for one another in the fields—a cry which once heard can never be mistaken.

Domestic animals comprise the horse, cow, sheep, goat, ass, mule, dog, pig, cat, with hens of many varieties, ducks, and geese. The horses are small, but hardy. The cows resemble our Highland cattle, and, like them, graze in herds on the hill-sides. The sheep is large-tailed. The dog in shape resembles our shepherd-dog, but lacks his skill and courage. There are several varieties; those found in the south of the province, about Yen-chow-foo, are the best kind for watch-dogs; they are like our mastiff in some respects. The Shan-tung terrier is a pretty and active dog.

The feathered tribes, not domesticated, are numerous and diversified. There are many birds of prey, such as the common hawk, and two or three species of eagles and owls. The falcon is trained to kill hares and other game; and it is amusing to see a Chinaman going out into the fields with his falcon on his arm—a diverting caricature of the gallant falconer of olden times.

Of the gallinaceous order, we have the pheasant, the red-legged partridge, the Turkey-bustard, the quail, and pigeons of many kinds, including carrier-pigeons. The quail comes in vast flocks about the beginning of winter. The Chinese train them to fight, as the people of some other countries do cocks. Magpies literally swarm everywhere; they are sacred to this dynasty. Crows are frequently met with; the raven is common. The sparrow abounds everywhere; it is rather smaller than the English sparrow, but is distinguished by the same habits. Larks, especially the meadow-lark, are

very common. The cuckoo is a regular visitant; and there are woodpeckers, crossbills, thrushes, linnets, orioles, and finches of different kinds. Swallows innumerable, of various kinds, including the familiar house-swallow, appear in their season; and the laughing-dove is heard here and there among the trees and brushwood on the hills. Small birds are not so numerous as we might expect, owing to the plague of magpies.

Of water-fowl there is a great variety, including various species of wild-geese, wild-duck, teal, snipe, water-hens, cranes, and gulls. We have also the wild-swan in Shan-tung. I first saw what I supposed to be wild-swans about three or four years ago, near the Yellow River; but, being so rare, I could not then confidently say anything about them; now, however, there can be no doubt about the matter: they are found also in Chih-li and Manchuria, and specimens may be seen in Père David's Museum in Peking.

There are several varieties of snakes. One is very deadly; it is of a greenish hue, and measures from about eighteen inches to two-and-a-half feet; they make their nests under houses, and sometimes take up their quarters in trunks among the clothes. A lady in Chefoo was bitten by one when taking out some articles from her store-room. It was a very minute bite, and remedies having been applied, she recovered; but she was dangerously ill. Centipedes are common and dangerous; a bite takes months to heal. Lizards are numerous, but innocuous. Frogs are found everywhere.

Flies are innumerable, and are a great nuisance in summer. Mosquitoes, too, are common in warm weather. The glow-worm's light is common, vivid, and beautiful on the dark summer evenings.

The capital of Shan-tung, Tsi-nan-foo, lat. 36° 50′, long. 117°, lies in a sort of basin, the ground on all sides being higher than the city. It is a much more important place than I expected to find it. There are several long streets full of large shops, and exhibiting great life and bustle. The chief one is that which runs east and west, and, including the western suburbs, is eight li in length. Several of the streets which run north and south are also crowded with excellent, well-stocked shops. I saw quantities of Russian cloth, as well as a fair proportion of Bradford, Leeds, and Manchester goods. There were not a few bookshops, full of books, native drawings and paintings, indicating the presence of literary pursuits and tastes. During our first sojourn there we met two immense funerals, and saw several processions quite equal to those I have seen in the South; a proof of wealth and profuse expenditure. There are several fine temples in the city, and two spacious examination-halls, one for Bachelors of Arts and the other for Doctors of Law. There is also a Drum Tower, and all the furniture of a provincial capital.

The city has three lines of defence: first, an extensive mud rampart; then a granite wall; and, lastly, the city wall proper, which is well built and

defended. One most interesting feature marks this city. I refer to three springs which bubble up in three separate gushes of water about two feet high, outside the western gate. These springs fill the moat all round the city, and form a fine lake inside on the north. They are now inclosed by a high wall, while in front and around them are temples and gardens. The water is pleasant to the taste, somewhat tepid, but greatly prized by the natives. The lake has several summer-houses in it, and is very pretty in summer; one is finely situated, and commands an extensive view. We engaged a boat,—one of many which were plying for hire,—and visited the famous places; and rather enjoyed our sail, though the morning air was raw. Fish of many kinds abound, and yield no small proportion of the food of the people. There are about 100,000 inhabitants; of these there are 2,000 Mohammedan families, who maintain two mosques. Our butcher was of this persuasion: we found him a very decent man, and he gave us many details in reference to his party. These people all turn to us, and claim kindred as worshipping the same God. The Romanists have an establishment in the city, consisting of a bishop and several priests. There are fine hills on the south side, on which are some famous temples, much frequented in summer. Owing to these hills and the low-lying position of the city, the houses are very damp, except in the western suburbs, where the ground is higher. Fever and ague are common. One has only to scrape a hole a few inches deep to find

water. This city is within four or five miles of the New Yellow River, and would form an important market were this river opened to steamers.

Approaching Tsing-chow-foo from the west, lat. 36° 45′., long. 118° 35′, the old capital of the province, we found the country fine, roads paved, and everything indicating former grandeur. We passed through the Tartar city, which lies on the north of the city proper, and crossing a plain entered the suburbs. The walls of the Tartar city are high and strong; but the people are not very numerous, and no business is done save in hucksters' shops. The city lies in a hollow like Tsi-nan-foo, though not so marked, and has fine hills behind it; it is very large, and has a great population. The shops have decreased in splendour, and are now almost all second-rate; but it continues to be the centre of a great local trade.

Kyau-chow, lat. 36° 16′, long. 120° 10′, was in former times the most important centre of trade in the east of Shan-tung. It received its supplies from the south by the sea, and distributed goods all over the country. Now, owing to the rising of the coast or the filling up of the bay, and especially owing to the opening of the port of Che-foo, business has greatly fallen off. What is now the port of Kyau-chow is a small town called Ta-poh-tur, five miles from the city, situated about thirteen miles by water from the sea, on a creek which is as nearly as possible quite dry, when the tide is out. The Ningpo and Fohkien junks anchor in the

roadstead on the south, and the cargo is brought up in flat-bottomed lighters, fifty or sixty of which we saw lying high and dry on the banks waiting the flow of the tide. The country all round, as far as the eye can see, is a dead flat; seawards it is quite marshy; and, though we were only six miles from the shore as the crow flies, we could not discern the town: all we could see were two or three small islands a considerable distance away. The Chinese Government wished it to be made the port of Shan-tung rather than Che-foo, but this would have been fatal, as the bay cannot be deep; it is either filling up with the monsoon, or rising of itself, and appears exposed to the wind from almost every direction.

The city of Kyau-chow bears unmistakable evidence of its former wealth and importance. The streets in all directions are bridged over every few yards with pailows of endlessly various device; some are made of granite; some of sandstone. The cross-beam is one piece of stone reaching from one side of the street to the other; and the upright pillars, also of one piece, rest on immense blocks, giving to the city a striking richness of aspect. These abound also in the suburbs, as well as in the city proper. The site and structure of the private houses also speak of the wealth of the place; many of these cover a large space of ground, having walls often thirty feet high, if not more, carefully and strongly built. Many houses have high poles before their front door, indicating that some member of

the family had been a mandarin. The city itself is not large, but the suburbs, which are walled round, are extensive. The trade is carried on chiefly in the western suburbs. The people appeared rather hostile to foreigners the first time we visited the place, and called us all sorts of names: one man, partially drunk, was exceedingly abusive. But on our second visit they were particularly cordial.

Toong-chang-foo, latitude 36° 38′, longitude 116° 11′, is a very important city, situated in an excellent position. It lies near the new course of the Yellow River, and on the banks of the Grand Canal. The eastern suburbs are very extensive, and have warehouses rivalling many in Tien-tsin and Shanghai. There is a great business done in all kinds of wares, foreign and native. The other "foo" cities, such as Tsau-chow-foo, Woo-ting-foo, Yen-chow-foo, Yi-chow-foo, Lai-chow-foo, Tung-chow-foo, and Tai-ngan-foo are quiet departmental cities, important only as centres of rural trade. Besides the cities above mentioned are several "hien" cities and towns, worthy of notice as the centres also of considerable distributing traffic. The chief among these are Wei-hien, Whang-hien, Chu-ching, and the great town of Tsu-chwen or Chow-tswun, near Chi-chow, Tei-chow, and Li-tsing, the last being near the western borders of the province. These and other cities and villages are described in the course of my Journeys.

The bulk of the people are engaged in agriculture. They understand the rotation of crops, and have con-

siderable skill in the treatment of the soil and the cultivation of their cereals, fruits, trees, &c. &c. Their implements are of a very primitive description, consisting chiefly of a rude plough, harrows of a very simple construction, and the hoe. The plough is sometimes of wood, with an iron share and blade, and sometimes wholly of iron. The harrow is light, and a man stands on it, uttering a peculiar cry as the animals drag it over the ground. The hoe is differently shaped from ours, and admirably adapted for its purpose. The produce of the soil is very fair, considering all the circumstances, but could be greatly improved by modern appliances. A good many people devote themselves to the cultivation of fruit-trees and vines. Ground fit for nothing else is occupied as orchards, some of which are very extensive. Gardening and grafting are well understood, and they have sometimes three or four different kinds of fruit growing on one stock.

First among food-plants stands wheat. This cereal is sown in autumn, when it attains a good *braird;* it defies the frost of winter, shoots up rapidly in spring, and is ready for the sickle, sometimes at the end of May, but usually at the beginning of June. It is grown all over the province in great quantities, and produces flour, in many places, of magnificent quality,—as good as the best American. The straw is used in the centre of the province to make tinder-paper for striking light with their flints, and also straw hats and straw braid, which last now form an important article of export.

Barley is grown in many places. The natives prepare pearl-barley, which is greatly prized, and produce a kind of sugarstick from the grain, which is a favourite sweetmeat with the children. The barley is first malted, then bruised in a mill, and afterwards boiled in water. This, when strained, leaves a thick wort, which is boiled down with sugar to a sweet syrup, then mixed with flour till it becomes stiff, when they beat and draw it, and make it up into such shapes as they please.

Millet is divided into the tall and the short kind, and these again into several varieties. Of the tall millet there are the yellow, the red, the white, that with white seeds and black sheath, that with red seeds and black sheath, that with white seeds and red sheath, the sweet or sorghum, and that with black sheath entirely enclosing the seed. The first and second are those chiefly used for food; the third, fourth, fifth, and sixth are more glutinous; the seventh is grown in gardens, and the children eat the stalks; the eighth is prized chiefly for its stems, which grow to a great height. The generic name for all these is Kau-liang, but each variety has its own name. They grow to an immense height, ranging from ten to fifteen feet: a horse and rider is lost to sight in the midst of them. These plants are extremely useful, and in a measure take the place of the bamboos of the South. The tall stout stalks are used for roofing, for stockades round the farm-houses, for the covering of boilers, for frames, for many household purposes, and for fuel. One peculiarity of their growth

deserves special notice. As the tall stem with its heavy head of grain could never withstand the wind and weather if left to itself, Providence has made a most beautiful provision for its support. When the stem ascends over three feet or so, it sends out from its base branches or rootlets, which grow downward and fasten themselves into the ground. The number and thickness of these supports are always in proportion to the height and weight of the head, so that the stems effectually resist all ordinary winds, and stand before one like so many tiny masts with their lower stays supporting them.

The short millet comprises several varieties. The first and most important is called Ku-tsze, a fine grain with beautiful small seeds like sago, only that they are of a golden yellow colour; other varieties have the seeds bluish, grey, and red. The bluish variety of short millet is called Shoo-tsze. It is glutinous, used for food, but more especially for preparing a kind of beer called Whang-chiew. There is a kind called Tsi-tsze, which has white seed and sheath, used only for food, and sweetish to the taste.

Indian Corn, or Maize, is grown very abundantly. It is called Pau-mi, or the folded-up grain, in reference to the structure of its beautiful seed-bearing head. There are two kinds: that with yellow seeds and that with white seeds. The yellow is by far the most common, but the white is the finest. This cereal is not indigenous, but was introduced some hundred years

ago, and its universal prevalence shows how readily the Chinese adopt whatever is profitable and useful.

Pulse is divided into three classes, each comprehending several varieties. The first is the common pulse, embracing the yellow and black varieties. The one is chiefly used for the manufacture of bean-cake and oil, and the other for feeding cattle. The second class comprises the small blue bean, the Kiang-teu, the small beans, including the variegated, purple, and black, and the Wang-teu, which has a bitter taste. This latter is sown in autumn like wheat, and comes originally from Manchuria. The third class, is the kitchen-bean, embracing the eyebrow bean, the monthly bean, the long-pod pea, and the fragrant bean. The pods of the monthly bean are cooked; the peas are not much esteemed, especially if old. From pulse they also make a sauce of excellent quality called "soy," and also a bean-curd which is much used for food.*

There are four varieties of rice: the dry-soil rice, the wet-soil rice, the glutinous rice, and the fragrant rice. The first is sown in spring, on dry soil like wheat; is never irrigated; grows well and produces an excellent grain, possessing much more of the farinaceous element than the southern rice. The natives greatly prefer it to the watery rice of the south. The second is grown in the neighbourhood of the hot springs, and in the south of the province. The third is not so com-

* Regarding the manufacture of bean-cake, bean-oil soy, and bean-curd, see *Medical Missionary in China*, pp. 63–69. Dr. Lockhart.

mon, and much dearer, but extremely palatable: it can be grown both on dry and on wet soil. The fourth kind is not so productive as the others, yielding scarcely half as much, and is consequently somewhat rare, but is prized by epicures.

The Castor-oil Plant is common, and the seeds are used for a variety of purposes. Sesamum is extensively cultivated all over the province. It yields a fine oil called the fragrant oil, which is used for cooking, lighting, and various other purposes. Hemp and Jute are found everywhere. The seeds are used for cattle, oil, &c., and the fibre for ropes and other purposes. Their stalks being unpalatable to mules and cattle, they are planted in company with the castor-oil plant on the edge of fields and road-sides, and serve as effectual hedges.

Arrow-root of an excellent quality is reared in several places, but especially in the south-west of the province; it is also produced in the neighbourhood of all the hot springs. That grown at Wun-shih-tang is brought into the Che-foo market, and is much prized by the rich native merchants. This article is greatly adulterated, and unless care be taken it is almost impossible for foreigners to obtain the genuine article. Tobacco is grown in great quantities, especially in the eastern portion of the province. It is smoked by almost everybody, man, woman, and boy. It is much esteemed in the South, and a large amount is exported yearly. A species of wild hop grows here and there in this province; but it is not used by the natives.

Cotton is largely grown in the western and south-west portions of the province; and could be raised in much greater abundance if necessary. There are two kinds, viz. that commonly exported, which is familiarly enough known, and another superior kind, which is very strong in the fibre, and of which the people make cash-bags, saddle-bags, and strong cloth. This latter is much cultivated near Lau-ling-hien, in the north-west of the province.

There appears to be considerable misapprehension in reference to the silk produced in Shan-tung. Many imagine that there are no mulberry-trees, and that all silk which can be obtained there must come from the worms which live on the oak-shrub, and such trees. This is a mistake. Mulberry-trees are very common in the plains throughout the province; during my journeys I found them in all directions, out of the reach of the north wind, and passed through large orchards of them. The truth is, there are three kinds of silkworms, and three kinds of silk in common use among the people: viz., first, the brown common silk, of which they make the well-known pongee; the second, a beautiful white silk, or still more beautiful yellow silk; the third, a blackish silk, made from worms which feed on the pepper-tree. Of these three kinds there are various qualities, dependent on the feeding and the care taken otherwise in the culture of the worm. One quality of the second description is famous for producing a texture almost impervious to stains. The third kind produces

a cloth exempt from the attacks of insects, and is greatly prized. I believe that when the matter is looked into, Shan-tung silk must become an important article in the foreign market.

For dyes there are indigo, madder, a fine purple dye, a yellow dye from the leaves of the why-shoo, the famous vegetable green dye, and others of less importance.

Of culinary vegetables there is great variety. First, not only from its magnitude, but also from its fame, stands the enormous Shan-tung cabbage. It is about fourteen inches high, and eight or ten inches in diameter; is coarse to European taste, but makes a good salad in winter. This huge cabbage appears like an exaggerated lettuce. Another kind has a heart, and more nearly approaches to our own cabbage, but is very bitter. It is salted down like sauerkraut. The kitchen-garden produces spinach, a species of turnip, with bitter tops used for food, celery, a variety of parsley, garlic, leeks, several kinds of onions, another species of turnip, with good serviceable bulb, and a curious vegetable like a bare colewort-stem, with a few leaves on the top, which is kept in tubs, and portions cut off as required. It is an excellent wholesome vegetable, and called by natives woa-sing. Further are produced Brinjals, a kind of egg-plant, chih-tse or capsicums, mustard, potatoes, sweet-potatoes, ground-nuts, carrots, beetroot, mangel-wurzel, melons, cucumbers, vegetable-marrows, gourds, pumpkins, and yams in endless variety.

Among fruits the first ripe is the cherry; after it in

succession come apricots, peaches, plums, nectarines, six or seven varieties of apples, many kinds of pears, several varieties of grapes, walnuts, persimons, gigantic haws, chestnuts, pea-nuts, dates, pomegranates, lemons, quinces, citrons, and Siberian crabs, &c. The cherries are inferior; the apricots and peaches rich and delicious. Among other kinds of plum they have a fine *magnum bonum*. Some of their apples are good: one variety, a red-cheeked apple, called "wha-hoong," is as good as any English apple. Some of the pears are very fine, one like the jargonelle. The grapes are abundant, various, and fine. Their dates are not from the palm, but the fruit of a Rhamnus.

Until recently very little was known of the minerals in Shan-tung. Vague impressions regarding the existence of coal at Po-shan-hien and Wei-hien constituted about the sum of our knowledge on the subject; but now we can speak with some degree of precision. Various places have been visited, and samples of coal, iron-ore, galena, gold, &c. have been brought to Chefoo, and pronounced excellent.

There are four great coal-fields in this province with mines in active operation; several minor ones; and also other places where coal is known to exist, but where mining is interdicted. The chief among the great coal-producing districts is the valley of the Lau-fu-ho, longitude 117° 56′ E., beginning about latitude 36° 50′ N. and extending south to latitude 36° 30′, including the cities Chi-chuen, Yen-shih-ching,

and Po-shan-hien. This valley runs north and south, and the hills on the west side, and behind the latter city, are perforated with coal-pits. Several varieties are extracted: some fine bituminous coal, some partly bituminous and partly anthracite, gas coal and other kinds difficult to class. This district is famous all over the country, and supplies the neighbouring towns and cities. Approaching this place, I met a very unexpected product carried on wheelbarrows, often bound for distant places. This was coke; and on reaching Po-shan-hien, I found it manufactured in immense quantities: I saw three different kinds of coke stored in large yards, and exported abundantly. It is used for smelting silver, and for purposes where great heat is required. This speaks volumes for the quality of the coal.

The chief coal districts in this quarter are two in number, first that on S.E. of the city of Po-shan-hien. Passing through a narrow gorge in limestone rocks, a hill is reached where the pits are. We visited one of the largest; they were bringing up quantities of fine coal by windlasses: there was no water about the pit. We asked the cause, and were referred to a shed down on a hill-side, in which was a deep well which drained this pit and several others besides. The hill appears full of coal, and has the great advantage of being easily worked, the water having a natural drainage. There are other fine pits on the east side, and a large pottery. The other district lies on the west side of the valley, where are many pits also producing good coal.

The coal from this district is conveyed by carts and wheelbarrows, &c. &c. to Li-tsing, on the Yellow River, about seventy-five miles distant, and there exported in all directions. This coal and coke are famous above all in Shan-tung; perhaps because they can work the pit better, and get at the fine coal. In fact this coal is the best in Shan-tung, and there is no difficulty in transporting it to Chefoo; a good cart-road goes direct to the town called Li-tsing, on the Yellow River (erroneously marked to the north on our maps), whence junks or steamers could easily convey it to Che-foo. The Chinese export great quantities by this route.

The second field, next in importance, lies a little to the south of Yi-chow-foo, latitude 35° 15′ N., longitude 118° 24′ E. The country here is a plain, and the coal is obtained by sinking shafts of greater or lesser depth. I found three kinds, viz. bituminous, a species of lignite, and another of very inferior quality. The people assured me of its abundance; they said that they found it wherever they chose to sink a pit. Here also I found them manufacturing coke, although what I saw was much inferior to the coke at Po-shan-hien. The proximity of the River Yi-ho adds to the importance of this district. It flows past the field, and, by means of flat-bottomed boats, coals could be conveyed to Tsing-kiang-pu on the Grand Canal, thence to Chin-keang and on to Shanghai.

The third field is the Wei-hien district, which begins about twenty-five li south of the city of Wei-hien, latitude

36° 40′, longitude 119° 12′, and continues for about fifteen li, chiefly on the west side of the highway leading to Nan-kui. We visited it in the spring of 1869. There were five pits in full operation,—one on the west, two on the south-west, and two on the south. The coal was of two kinds, bituminous and anthracite,—the former most plentiful. The seams varied from two feet to ten and twelve feet, and in one place we heard that they were fifteen feet thick. The pits are vertical, of various depths, and lined with wooden supports. Water is the great obstacle: the pits require incessant pumping, and are given up after a certain depth is reached. The water-buckets are each formed of one bullock's hide, and very ingeniously arranged, so that they fill themselves below, and when brought to the top again empty themselves. Each pit has two divisions,—one for bringing up the water, and one for coal. The coal and water are brought up by windlasses, wrought by ten men for the former and eight for the latter. There were from 200 to 300 men employed at each of the pits, and they received on an average about 150 cash, or 9*d.* sterling *per diem*. The coal at the pit's mouth was about 60 cash, or 3½*d.* sterling per 133 lbs. The mandarins receive so much for permission to open a pit, and so much for every picul excavated: they "squeeze" when they please, and only influential men can hold their own against them. There are explosions of fire-damp occasionally; lately five men were killed from this cause. The country around appears full of

coal. We went round the district, and saw nearly thirty old pits which had been disused owing to the rise of water. Hills appear on the south, and, as the formation is different, these may limit the coal-bed in that direction; but the great probability is that it extends northwards as far as to the sea, and under it. This coal-field lies only about 110 li, or thirty-three miles, from the seaport called Hia-ying, to which flat-bottomed boats could repair, and by this means coal could be transhipped into large junks for Che-foo. The country on the north is level, with a slight incline towards the sea, so that a tramway might be constructed by which the coal could be cheaply conveyed.

The fourth great coal-producing district lies about forty li, or twelve miles north of Yi-hien, latitude 34° 53′, longitude 117° 47′, at a village called Chi-tswun. Excellent coal is found there in abundance; indeed, the whole district from this point east and north to Yi-chow-foo is carboniferous, and promises to be perhaps the largest field in Shan-tung. It has this great advantage,—it lies not far from the Grand Canal, and could supply steam-dredges and engines for work on the canal and the steamers which will ultimately ply upon it. It could also be transported at comparatively little expense to Chin-kiang.

The places of minor importance are Sin-tai, latitude 36° 7′ N., longitude 117° 56′ E.; Lai-woo, latitude 36° 24′, longitude 117° 44′; and Chang-kiu, latitude 36° 57′ N., longitude 117° 31′ E. I saw coal from all these

places; that from Sin-tai and Lai-woo was good, but the Chang-kiu coal inferior. At the latter place we were told there were two seams: one near the surface and the other some feet further down. The coal is mined at all these places in the usual Chinese fashion. A pit is dug down, or a hole is made at a more or less acute angle in the side of a hill, and the miners work on until water rises; they then leave that place and open another pit. Thus they, in all probability, miss the finest quality. Judging from the huge lumps which we often saw, it is evident that the coal strata are of considerable thickness. Besides these places where the coal is actually worked, it is reported to exist in several others: for instance, outside the east *gate* of the city of Kyau-chow, longitude 120° 9′, latitude 36° 17′; in the neighbourhood of Kwan-sae, latitude 35° 45′, longitude 119° 20′; at Lau-sze-shan, longitude 121° 10′, latitude 37° 30′; and at Tung-chow-foo.

Though we have thus gained something like a definite idea of the quality and quantities of the coal at present produced, it has only given us a still more indefinite idea of the actual extent and value of the coal-fields in the province; for, judging from the direction of the prevailing mountain ranges, S., S.S.W. to N., and N.N.E., and their geological features, there is reason to believe that coal exists throughout the whole of the centre and west of Shan-tung.

In this connection, one thing which has been brought to light by the missionaries at Tung-chow-foo, is creating

considerable interest, and likely to have an important issue. I refer to the fact that an interdicted coal-mine has been found within two miles of the city and close on the sea-shore. The existence of the mine—first reported by the natives and afterwards denied by them—has been set at rest by the discovery of a tablet half buried in the ground where the pit was, forbidding the further working of the mine. The writer has a copy of the inscription in his possession. It is dated 11th year of the Emperor Kia-king, 6th moon, 11th day, which makes it A.D. 1806. It was issued by the Chi-hien mandarin, and declares that as the pit disturbs the Fung-shui of the villages' burial-grounds, and neighbourhood, it is henceforth closed, &c. Afterwards, an application was made to reopen it; but the literati took the matter in hand, and insisted on its continuing shut, and succeeded in their efforts. Seeing that this city is an open treaty port, that it is far removed from the capital, that the pit is in a comparatively quiet place, lying not far from magnetic iron-ore, galena, and silver-ore, and that it is within thirty-five miles, by sea, of Che-foo, no doubt attempts will be made to work it. Should it prove as productive of coal as is anticipated, it will be a great matter to all—natives and foreigners—and a boon to the coasting steamers and the men-of-war which coal at the above port.

Iron-ore and iron-stone of many descriptions have been found in several places far removed from one another, and in such positions as to indicate their wide

distribution. Very fine iron-ore, viz. the black oxide of iron, has been procured at a hill called Pau-shan, about fifty li south of Tung-chow-foo. It lies near the surface, and there appears to be plenty of it. It is nearly pure metal, strongly magnetic, and draws a needle after it like a powerful loadstone, which it really is. When in the city of Tsi-nan-foo, the capital of the province, I saw a man sitting at the side of the main-street selling pieces of this kind of ore as "wonderful stones," which, on being struck, "grew a beard and drew iron after them." Inquiring where they came from, he informed me that they were from the city of Ha-ta, in Manchuria; the most distant and wildest place his imagination could think of. I felt persuaded they were from the neighbourhood, and found out afterwards that the fields on the S.E. of the city contained the ore. Having examined the pieces he had, I am confident that the ore was of the same nature and geological formation as that near Tung-chow, two hundred miles apart; and it is the most valuable of all iron-ores. Since then these places have been visited by a geologist and found to contain vast masses of this ore cropping up to the surface.

Iron-ore of a somewhat different description has also been procured from the hill called King-kwo-shan, to which we shall have immediately to refer, as producing galena and silver-ore. This hill is about fifty li to the south by east of Tung-chow. And yet a third description, very much like specular iron-ore, has been found in the neighbourhood of Che-foo. Iron ore is also reported to

exist in the hills behind Foo-shan-hien, within ten miles of the port; but this has not yet been verified. In addition to these districts, Chinese books also speak of iron in Mount Chang, 50 li S.E. of Sin-chung-hien; at Mount Ta-shi, 13 li S.E. of Lai-wu-hien; at Mount Kung, 3 li N.W. of Lai-wu-hien; at Yi-hien, S.E. of Yen-chow; at Mount Chi-pau, 100 li N. of Kü-chow; at Mount Tieh, 90 li from Yih-te-hien; at Kau-yuen-hien; at Long-ngan-hien; at Mount Chang in Ling-tsze-hien; and at Mount Sung, 60 S.W. of Lin-kü.

When I first began to make inquiries regarding the minerals of this province, I was astonished at the universality of the knowledge of the existence of gold and the apathy regarding it: every one seemed to know of it. A native literary friend said that "it was found in the sand of almost all the streams in the eastern portion of the province after heavy rain." Another well-educated man acquainted with the district reported the fact in nearly the same words, and a scholar from Hai-yang said that it was found in the rivulets in his neighbourhood — viz. at the Soong-shan, 15 li north of the city. But while it thus appears to be very widely distributed, there are several places which stand out pre-eminent. The first is Kieu-dien, 70 li S.E. from Lai-chow, latitude 37° 12′ N., longitude 120° E., and 95 li N.E. of Ping-tu. Marvellous stories relating to the richness of the quartz and sand of this place are current among the people, which of course have to be taken *cum grano salis*. I was told

that a teacupful of the quartz, ground down, would sometimes yield two oz. of gold, and that 100 catties of the sand was worth about 1,000 cash. I was also informed that many years ago a man came from Shen-si with 300 followers, and in two months cleared 50,000 oz. after paying all expenses. Two or three years ago, a company of respectable men belonging to the neighbourhood made a proposal to the Chi-hien mandarin to work the mine, but he demanded 10,000 taels in hand before he would allow them to commence operations. They offered 3,000 taels, but did not venture a larger sum, as they could not tell how much more might be demanded after they had commenced. The mandarin remained inexorable, and so the project was given up. I mention this to show why so few care to engage in the mining of the precious metals. The *jus metallorum* lies with the Emperor and Government, and they have no scruples in the matter of "squeezing." In defence of themselves the mandarins say that they are afraid of disturbances among the workers of such mines.

Another place, famed as a market for gold-dust, is Ku-hien, about 18 miles W. by S. from Che-foo. It is procured in the streams which flow from the Lau-tsze-shan. I have passed several old gold-washings on the banks of the river which flows past the town. A third district is Kin-shan-sz, or the "gold-hill temple," about 40 li S. by E. of Che-foo. A fourth and famed district is Mo-shan, about 85 li S.E. of Che-foo. A fifth is the

Kui-tsz-ya-shan, or Saw-teeth Mountains, near Tau-tswun. The gold here is esteemed very good, and it is reddish in colour. A sixth district is on the north of Tsi-hia-hien. Gold is brought from Lai-yang to Che-foo for sale. It is found also at Kow-tew, near Ning-hai, 120 li S. of Che-foo.

In one of my journeys having passed through a district 100 li to the S.W. of Chu-ching, longitude 119° 45′ E., latitude 36° 1′ N., or 100 li N. of Ku-chow, apparently full of minerals, and having arrived at the village of Kwun-sae and finished my work, I inquired of the inn-keeper—as my custom was—about the products of the district. He told me of a wonderful hill about 10 li south of where we were, which he affirmed was full of metals. It was called the Chi-pau-shan, or hill of the "Seven precious things," and yielded gold, silver, copper, lead, tin, iron, and coal. He further said that it had been mined up to the close of the Ming dynasty, but was now forbidden. Deeming his story to be too good to be true, I sent out my assistant to inquire quietly about it, and he returned affirming that the matter was well known, and that two or three persons independently confirmed the inn-keeper's report. Though no one cares to engage in the regular operations of mining, for the reasons already stated, yet any one is at perfect liberty to search the streams; accordingly, every year a good many of the natives engage in this employment. They often find nuggets of varying size, which is a great

temptation to persevere, in spite of failure. And yet last year I have been told that the gold-washers made on an average about one dollar per day in the district of Tsi-hia-hien. Chinese books also speak of gold at several places in the province distinct from these, as Mount Pau, 90° S.W. of Lau-shan; and Mount Sung, 60° S.W. of Lin-ku-hien.

Galena,* or lead-ore, containing lead and silver and

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* Analyses of Galena from near Che-foo.[1]

Calcutta, Feb. 6, 1869.

To the Accountant of the Oriental Bank Corporation.

Dear Sir,—The specimen you gave me is an ore of lead, and is known under the name of "Galena." I have analyzed it, and found it to contain,—

Metallic lead	67	per oz.
Metallic silver	0·26	,,
Traces of iron and zinc and earthy matter	32·974	,,
	100·000	

In working the ore on a large scale, it would be impossible to obtain the above proportion of lead and silver. The proportion of lead and silver would yield in the ton weight—

Lead	1560·8 lbs.
Silver	9·3 oz.

(Signed) F. W. Peterson,
Officiating Deputy Assay-Master of Calcutta Mint.

Melbourne, Feb. 4, 1869.

I have assayed the sample of Galena[2] which you gave me on the 2nd instant, and get the following results,—

Lead	51 per cent.
Silver	8 oz. 10 dwt. per ton.
Gold	Traces.

Ore of this class could not be profitably worked in this colony; but

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[1] This specimen was hardly an average in point of richness.

[2] Specimen hardly an average, taken from near the surface.

antimony in varying proportions; appears to be very widely distributed over the eastern portion of the province. We hear of its existence in all quarters, and are assured there is an interdicted mine in the hills close behind Che-foo. We hear, too, it is found south towards Hai-yang and west towards Wei-hien. A mule-load of the ore has been brought from King-kwo-shan, 13 miles E. by S. of Tung-chow, already referred to, and two mule-loads have been got from another place near Ning-hai. Both specimens were most excellent, containing from 60 to 80 per cent. of lead; that from King-kwo-shan was particularly valuable, and contained a good per-centage of silver. In reference to this latter place, I am told on good authority that while on the south side of the hill lead prevails, on the north, silver predominates, especially in one spot. In fact, I was told that one catty of the ore sometimes yielded 8 ozs. of silver; but I do not vouch for this. Again, about two or three miles south of the city of Tung-chow-foo a tablet has been discovered relating to a lead mine in that locality. It announces that the mine has been closed owing to the representations of the elders of the surrounding villages, who affirm that the opening of the mine disturbs the Fung-shui of the neighbourhood:

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in countries where cheap labour is to be obtained, as on the continent of Europe, much poorer ores are worked with profit.

I am, &c.

(Signed) H. D. Cossio Newberry,
Late Analyist, Geological Department.

the old story, which will hold its spell over the people till the truth enlightens them, and the roar of the railway engine shall dissipate it for ever.

The European miners who in 1868 went into the interior to search for gold alighted upon a valuable ore containing lead, and twenty per cent. of antimony, about 40 li E. by S. of Che-foo. They tried hard to work it, but the mandarins prevented the natives from selling them food, and so starved them out. Chinese books speak of silver and lead at Mount Chi-pau, 100° N. of Kü-chow; Mount Pau, 90° S.W. of Lau-shan; at Mount Liang 60 li N.W. of Mung-yin-hien; at Mount Sung, 60° S.W. of Ling-kü-hien; and in I-shui-hien. Native books further report quicksilver at Mount Hung, 30° N. of Mung-yin-hien; at Mount Sung, 60° S.W. of Lin-kü-hien; and at Tung-chow.

Specimens of copper-ore have been brought from a place 25 li S. by E. of Che-foo, and from the neighbourhood of Chang-kia-chwang, 110 li S.W. of Che-foo; and there is every reason to believe that it prevails there and elsewhere in this part of the promontory. Chinese books report copper-ore at Mount Ying-liang, 30 li N. of Lai-wu-hien; at Mount Ko-yeh, 15 li S.E. of Yi-hien; at Mount Chi-pau, 100 li N. of Kü-chow; and at Mount Sung, 60 S.W. of Ling-kü. Tin, also, is reported to exist at the three latter places.

Travelling round the promontory two years ago, I found large numbers of pebbles in the hands of the

people; some very fine ones, bearing a strong resemblance to the cairngorms and stones found on the west coast of Scotland. There were several varieties in structure, shade, and colour, and many of them were such as would take on a beautiful polish. The place where they were procured in most abundance was to the east of Yung-ching, on the sea-coast, at the extreme end of the promontory. But the most famous place for precious stones is a hill about 100 li south of the city of Tsi-mi, long. 120° 32′, lat. 36° 22′. This mountain forms one of the Ngan-shan range, is crowned with temples, and belongs to a fraternity of priests, who every year obtain a very large income from the sale of these stones; which are of various kinds, the prevailing kind being rock-crystals of various shades, of which they make spectacles. There are others of different species, which are used for ornaments. I saw a large purple-coloured stone from this hill exposed for sale in a native hong; it had many features of a true amethyst, though one or two peculiarities appeared to indicate otherwise. It was as large as a boy's head, and weighed 12 lbs., and, if genuine, would be worth I know not how much. Chinese books also speak of amethysts in Tai-ngan-foo, Yen-chow, and Yi-chow.

Marble and Granite exist in many varieties. The finest marble is found in the Mount Elias range south of Lai-chow; the next in quality at Yang-muh-tau near the harbour of Lung-mun; and a third near Tsi-hia-hien; but marble and granite, and excellent building

stones, are found everywhere. White and blue limestones are common in all parts of the province.

The strange fossil mineral, asbestos, is found at King-kwo-shan, and also at Lau-tsze-shan; both of which places have been formerly noticed as producing other minerals. The natives use it for making fire-stoves and crucibles, and for other fire-proof purposes. The fibre is good and very feathery, and by the admixture of cotton or hemp it has been woven into articles of clothing. Such articles being exposed to fire and having all the alloy consumed, afterwards form fire-proof garments. They are the same as ancient history speaks of, and such as are used in legerdemain. But the mineral would make most excellent fire-brick, which would be cheaper and more durable than any other kind. This is worthy of the consideration of the masters of steamers on the coast.

Sulphur is procured in several parts of the province. I found the natives making copperas (sulphate of iron) at different places in the valley of Law-foo-ho. Speaking of sulphur reminds me of the hot sulphur baths which are found throughout the district, and which deserve mention as an increasing resort for foreign invalids. The baths in greatest favour with the Chè-foo community are those at Ai-shan, about a day's ride from the port, a little to the N.W. of Tsi-hya-hien. But besides these there are others at Loong-chwen, 60 li east of Ning-hai; at Wun-shih-tang, 70 li south of Tung-chow, also near Yi-chow-foo, and at Chau-yuen, 60 li west of

Whang-hien. At all these places there are regular bathing establishments, consisting of a square tank with a pavilion over it for the public, which is generally crowded from dawn to dusk by Chinamen; and a private bath for mandarins and wealthy persons. The sulphurous water from these springs varies in temperature. The baths at Chau-yuen are the most remarkable; there, at one place, the water rises almost boiling hot, and you can cook an egg in it. One very remarkable circumstance connected with these springs is, that they lie almost in the same line of latitude, though far removed from one another. Saltpetre is found in several places. It is produced in considerable quantities in the neighbourhood of Kin-chi, lat. 36° 16′, long. 119° 34′, and is found extremely good at Po-shan-hien.

The Manufactures of Shan-tung are various. Chief among them is that of cotton. This the people spin and weave into several kinds of fabrics: as the common cotton cloth; a thick strong cloth used for saddle-bags, cash-bags, &c.; cloth woven in patterns of two and three colours, like our striped shirting, but much stronger; and thick coloured cotton carpets. Some people give their whole time to this pursuit, but generally the spinning and weaving is carried on by the families of farmers. Woollen manufactures are varied. The most conspicuous are carpets woven in patterns of several colours of the same texture and description as Turkey carpets. These can be made to order to fit any room, and are often very pretty, and always thick and com-

fortable. This staple is further used for making woollen stockings, both of felt and woven; woollen felt hats of many kinds; felt carpets, excellently adapted for their mud or brick floors; felt shoes and socks; and a kind of plush from white lamb's-wool, which is well finished, and makes excellent under-clothing. But the greatest curiosity is their rugs, made of cow's-hair, which are greatly used by the poor for sleeping-*mats*. They also make camel's-hair into hose and mats.

Silk goods are produced in great quantities in most parts of Shan-tung. The chief varieties are those from the mulberry-tree silk and the oak-shrub silk: the former is of two kinds, viz. the yellow and the white. The most famous districts for mulberry silk are Tsing-chow-foo, Lin-kiu, Lai-woo, Chow-tswun, Ku-di, Tai-ngan-foo, Yen-chow-foo, Chu-ching, Ku-chow, and Ning-hai. The silk is of a very superior quality. One of the best European judges in China says "that it is badly spun, but in point of lustre and elasticity he has never seen it surpassed." During my last journey to Tsi-nan-foo I saw silk goods there of extraordinary quality and beauty. One description was *creamy white*, about as thick as a rabbit's ear, and another brocaded like *rich damask*. They were used by the *high mandarins* in Peking: I never saw anything to match them.

Among the manufactures of Shan-tung, glass is entitled to special mention, as it proves to be a most important article of internal commerce. Long ago it

was discovered that the rocks in the neighbourhood of Po-shan-hien, when pulverized and fused with the nitrate of potass, formed glass; and for many years the natives have applied themselves to its manufacture. I found them making excellent window-glass, blowing bottles of various sizes, moulding cups of every description, and making lanterns, beads, and ornaments in endless variety. They also run it into rods, about 30 inches long, which they tie up in bundles and export to all parts of the country. The rods of pig-glass cost 100 cash per catty at the manufactory. The glass is extremely pure; they colour it most beautifully, and have attained considerable dexterity in manipulation: many of the articles were finely finished.

Among other industries may be mentioned the manufacture of earthenware of all kinds, crucibles for melting silver, and iron implements. They have also founderies for casting ponderous objects, such as bells and cannon. Baskets are made of all shapes, some of which can hold water. A peculiar industry is the manufacture of straw-plait from wheaten straw. This is produced chiefly in the department of Lai-chow-foo, and sold at the fairs of Sha-ho near that city. It is farmed by wealthy men, who make advances to small cultivators, and thus secure their manufacture, and also keep them always in debt. It is becoming a favourite in the New York market, and the export is rapidly increasing: an effort is being made to get the plaiters to vary their patterns. Vermicelli and macaroni are manu-

factured on a large scale from the small green pea, and also from green pea mixed with the tall millet. It is amusing to see bunches of vermicelli drying on frames like yarn on a British bleaching-ground. It now forms an important article of export. Fishing is carried on vigorously all along the coasts, and pursued with great daring. The Chinese fish both with net and line. Many of the poor also make a livelihood by gathering oysters, clams, and other kinds of shell-fish from the rocks, when the tide is out. There are several varieties of fine fish, among which may be mentioned the cod, herring, whiting, a species of salmon, eels, soles, and halibut. Shrimps, crabs, lobsters, cray-fish, &c. are also found. Sharks are now and then seen in the bay, and black whales sometimes visit the gulf.

The annual festivals of the people of Shan-tung are many, and the customs observed singular and various. The first general festival is the first of the first moon of the New Year.* Immediately after sunset on the evening previous, they offer up sacrifice and burn incense to the spirits of their ancestors, which are supposed to be arriving. After twelve o'clock, midnight, and early in the morning, they offer up the great sacrifice to the spirits, which are now supposed to be pre-

* The Chinese calculate their time by the moon; and their New Year falls on the first day of the new moon after the sun enters Aquarius. Hence the day differs year by year; but cannot come before the 21st January, nor after the 19th February. They have seven intercalary moons in nineteen years, and additional days at fixed times, in order to harmonize lunar and solar time.

sent; and in the evening of the first day they again sacrifice and worship, in token of the spirits taking their departure.

The fifteenth of the first moon is the Feast of Lanterns. On the evening of this day the people light numerous lanterns in their houses; they also club together, and discharge fireworks, the display of which is sometimes most beautiful. But the most novel and striking custom is the lighting of lamps at the graves of their departed relatives. A good-sized turnip, or a thick cake of bean-flour baked, serves for a candlestick, in which they stick a good-sized candle, and place it on a stone before the grave. Immediately after darkness has fairly set in, they light these candles, and the effect is most peculiar; multitudes of pencils of fire start up in all directions; the whole country seems at once lit up: plains, hill-sides, glens, and copses exhibit thousands of tiny lights. A light suddenly bursting forth before every grave appears, to serious minds, a shadowing forth of the resurrection.

The second of the second moon is the festival of the Spirits of the District. Each village has its guardian spirit, and a small temple erected in its honour somewhere in the neighbourhood. On this day the villagers proceed hitherward, and burn incense-paper, present bread, and worship.

The third of the third moon is a day of rejoicing, when husband and wife and families go in companies and visit each other. In ancient times this used to be

the great day for commencing bathing operations, the cold weather being now over. The next festival is called the "Clear Bright Day." It is no fixed day, but is one of their twenty-four divisions. In 1867, it occurred on the 12th of March. On this day they again visit the tombs, sweep them clean, and worship their ancestors. On the summer solstice they invite friends, and hold it as a festival day.

On the fifth of the fifth moon they nail some artemisia, or thyme, or branches of the peach-tree, on their doors, invite guests, and eat the glutinous rice-pie, in memory of the famous mandarin who tried to induce the Emperor of the Tsoo Kingdom, called Whai, to rule justly, but failing, drowned himself in a well, with a stone round his neck. The people threw their pies into the well after him, and their posterity eat rice-pies in commemoration of his virtues.

The sixth of the sixth moon is also a festival day, when good housewives always try to have something special for dinner. On the seventh of the seventh moon girls worship the "star which rules over weaving," and try to thread their needles in darkness. They also have feasts, and eat special food. They use the tender blades of the small green bean to sacrifice to the above spirit.

On the fifteenth of the seventh moon sacrifice to ancestors again is made in houses and ancestral temples. The farmers on this day also sacrifice to the spirit of the horse, the spirit of the cow, and the spirit of the hills.

The fifteenth of the eighth moon (the Middle of Autumn festival) is a day for inviting guests, when care is taken to have a particular cake, called the "moon-cake," which among these people is as indispensable as plum-pudding or mince-pies with the English at Christmas. It is not unlike Scotch shortbread. Some also sacrifice to the moon on this day. The temples are visited, and plays acted in public.

The ninth of the ninth moon is a festival connected with their Yin and Yang superstition. The literati ascend lofty hills, and amuse themselves on this day in memory of a famous Emperor of the Han dynasty, who fled to the hill-tops to escape a great calamity which occurred in his household.

On the first of the tenth moon they again visit the tombs, and offer sacrifice.

On the day of the winter solstice the Emperor proceeds to the Temple of Heaven, and offers up thanksgiving and sacrifices to God. Great criminals are also executed on this day, and it is, therefore, regarded with much solemnity.

The eighth of the twelfth moon is a day when they feast each other, and also offer up thanksgivings for the mercies of the year.

The twenty-third of the twelfth moon.—On this day they offer sacrifices to the "Spirit of the Kitchen." The idea is, that on this day the Spirit of the Kitchen gains an audience with the Supreme God, and narrates the affairs of the household during the past year. Some

offer wine to the spirit, that he may be intoxicated, and so be unable to give a faithful narrative; and others good soup, to induce him to give a flattering account. So much for this portion of Shan-tung; but each district has its own superstitions. I will not enter into further details. Readers who wish a fuller account of their festivals may consult Doolittle's "*Social Life of the Chinese.*"

Among multitudes of superstitious practices of a different kind, I may notice one which compels the attention of every visitor, viz. the "Whe." At the beginning of the year, when the farmers and their labourers have not much to do, they get up grand processions in their respective districts, and with idols, men fantastically dressed, drums, and musical instruments of all kinds, proceed to favourite temples, and make a great worshipping. They afterwards go round for subscriptions to defray the expenses, and, as they generally receive more than the show costs them, they make a little money. Thus John Chinaman makes gain out of his holiday time and religious services.

I may here add that, having travelled through this province in every direction, and visited all the chief cities and almost all places of any importance, save a corner towards the north-west, I have found the people civil and inoffensive; but curious and greedy, with a little spice of the anti-foreign element: also, like other Chinamen, morally false and foul.

CHAPTER VIII.

PROVINCE OF CHIH-LI.

Boundaries — Surface — Area and Population — Climate — Seasons — Geology—Minerals and Mining—Coal Districts—Iron—Silver—Hot Springs—Lakes and Rivers—Industrial Pursuits.

THE province of Chih-li is bounded on the north by the Great Wall; on the south partly by Shan-tung, and partly by Honan; on the west by Shan-si; and on the east by the Gulf of Pe-chih-li and Shan-tung. It is very irregularly shaped—a narrow slip of country projecting southwards, and nearly reaching the Yellow River; but the bulk of the province lies within 37° 30′ and 40° 30′ N. lat., and 114° 30′ and 118° 2′ E. long. More than two-thirds of the province is a plain formed by delta deposits. The mountainous districts lie on the western edge of the province and northwards of the 40th degree of north latitude. Its area comprises 58,949 English square miles and the population is estimated at 28,000,000. The great bulk of the people are Chinese; but the proportion of Mohammedans is much greater than in Shan-tung. The latter are found in almost

every chief town, and there are many villages composed exclusively of these religionists.

The land being chiefly level, the extremes of climate are very marked. The accompanying table will speak for itself.

TIEN-TSIN, FROM DR. LAMPREY'S SELF-REGISTERING THERMOMETER.

1861.	THERMOMETER (FAHR.).	
	Maximum.	Minimum.
	Deg.	Deg.
January	38	0·8
February	46	1·5
March	68	18
April	87	35
May	94	41
June	107	53
July	108	61
August	100	60·5
September	92	40
October	77	40
November	42	17·5
December	50	3

These figures are sufficiently expressive, but they fail to convey a true idea of the character of the climate. Not only does the thermometer range from 108° in summer to 8° below zero in winter, but the heat and discomfort are greatly heightened by the absence of all modifying circumstances. In summer there are no clouds to veil the sun, no hills to break the monotony of the landscape, not even trees sufficient to form a shade; but a general blaze of heat on all sides. In winter again the same monotony is equally felt; not a blade of grass is then to be seen, nor a green tree, only

a cypress here and there: it is just one dreary extent of plain, covered in some places by that saline exudation so common in the North of China; or, where that does not exist, by hoar-frost equally cheerless. There is nothing for the eye to rest on in any direction save mud graves, mud towns, surrounded by mud walls and enclosing mud houses. Add to this earthy appearance, the crouching and cold looks of the natives as they rush from house to house, and the whole induces a feeling more uncomfortable than the mere temperature warrants. Moreover, the sand-storms which occur both in summer and winter greatly augment the discomfort which prevails. In winter these storms come with keen north winds, and in summer they are carried along with fury, darkening the sky and filling every place with sand.

Autumn and spring are pleasant enough, as far as they can be in so monotonous a country. The change that occurs in spring is wonderful: in a few days everything seems to rush up at once. In autumn the abundance of the crops, especially the tall millet, waving several feet overhead, takes the place of woods, and enables one to forget the dreariness of winter, the fierce relentless blaze of the summer sun, and the furnace-like heat of the burnt-up soil. Snow does not fall to any great extent in winter. There are no fixed rainy seasons; but the preponderance of rain occurs about the close of March, or beginning of April, also in July and September. These remarks of course refer

only to the centre and south of Chih-li. Among the mountains the climate resembles Southern Manchuria, elsewhere described.

The plain of Chih-li is tertiary deposit, and in reference to the hills on the north and west, Pumpelly tells us that limestone, volcanic rocks, granite rocks, and metamorphic schist prevail. He says the limestone is generally blue and compact, varying with white saccharoid, black, pink, and dark red. The limestone is several thousand feet thick. In the basin of Suien-wha-foo the limestone is highly silicious and white in colour. This formation furnishes the lime and also the several varieties of marble used for so many ornamental purposes in the North of China. It is extremely hard and durable, and takes a fine polish; but the black variety surpasses all in durability. There are several caves of great interest in this formation. Chief among them is the Cave at Fang-shan, with its stalagmite floor and roof of pendent stalactites, containing fossil bones, &c. Pumpelly further observes that the granite and metamorphic schists form the foundation of the limestone and volcanic rocks, and the limestone forms the floor of the coal-measures.

Coal is found in several places in the north and west of Chih-li. Pumpelly has visited some of the coal-producing localities, and gives it as his opinion that the coal-measures remain intact under the whole delta, from Shan-tung to the mountains on the north and west of Chih-li, and that the various coal-producing districts

are probably only "arms of a larger basin concealed under the younger deposits." *

First and chief among the coal-producing districts is Chai-tang. In this neighbourhood, within a very limited area, is a considerable variety of coal. Pumpelly has visited this district, and given a careful report of the kinds in his work,* to which we beg to refer the reader for details, confining ourselves here to a bare abstract.

The Fu-tau mine is 5 li or 1½ miles S.S.E. of Chai-tang. The coal has a brilliant lustre, well-defined layers, tendency to cubical fracture, ignites quickly, burning with a long flame and little smoke, opening slightly. It burns without caking, and leaves very little grey ash.

Dry Assay, by Mr. Pumpelly.

Specific gravity	1·31
Parts of lead reduced from oxide by 1 part of coal	31·50
Corresponding value in units of heat	7245·00
Ash	4·00

The Hsing-shui mine is 5 li N.W. of Chai-tang. Coal having no lustre, and an irregular flakey structure; it ignites quickly, burns with a long flame, cakes readily, and leaves red ash. It makes very light and porous coke.

Specific gravity	1·28
Parts of lead, &c.	31·40
Units of heat	7222·00
Ash	3·00

* *See* his contributions on China and Japan, published by the Smithsonian Institution of America; *also see* his recent work, "*Across America and Asia.*"

The Ta-tsau mine, 15 li S.W. of Chai-tang, is a great seam of anthracite, or rather consists of two seams separated by about 8 feet of sandstone; the upper seam is from 23 to 35 feet thick, the lower from 7 to 18 feet. Six-tenths of this coal is of superior quality. It is found in large firm pieces and well-defined layers, and has a conchoidal fracture and brilliant metallic lustre.

Specific gravity	1·55
Parts of lead	33·40
Units of heat	7682·00
Ash, grey	4·00

The Ching-shui mines, 15 li W.N.W. of Chai-tang, in the midst of porphyry mountains.—This coal is very bituminous, very brilliant, clean and firm, breaking with a cubical fracture. It is very inflammable, melts and cakes, has a long flame, and leaves considerable ash.

Specific gravity	1·38
Parts of lead	29·00
Units of heat	6670.00
Ash	12·00

The seam is 7 to 8 feet thick; is best in the centre, and improves as the depth increases. The fuel from this place is used in the tile-glazing establishments of Peking.

The second great coal-producing district is Fang-shan. The first place is near the city of that name. All the coal in this neighbourhood is anthracite. There are several seams of varying thickness.

The lowest is the best. The coal is friable and flakey.

Specific gravity	1·86
Parts of lead	27·70
Units of heat	6371·00
Ash	15·00

The second locality is at Chang-kau-yu, 25 li W. by N. of Fang-shan: there is another mine, where the coal is hard lustreless anthracite, in layers, with irregular fracture.

Specific gravity	1·80
Parts of lead	31·50
Units of heat	7245·00
Ash	5·50

The third district is at Mun-ta-kau. Here there are said to be thirteen seams of anthracite, the most of which have been worked since the Ming dynasty. Of these the Teh-yeh mine is worked for a horizontal distance of 8,500 feet. The coal is anthracite, dull, and hard. It is made up of layers, and flies to pieces in burning.

Specific gravity	1·70
Parts of lead	31·00
Heat	7130·00
Ash	7·00

Specimens of these coal districts have also been analyzed by Mr. J. A. McDonald, of Yale College, at the request of Mr. Pumpelly; and, as the analyses were made with all the appliances of modern investigation, we likewise subjoin them:—

Mr. McDonald's Analyses.

I. Ta-tsau Mine, 43 feet seam :—

Carbon	89·81
Volatile matter	3·08
Water	2·67
Ash	4·44

II. Fu-tau Mine, 1½ S.S.E. of Chai-tang :—

Carbon	85·77
Volatile matter	11·94
Water	·35
Ash	1·94

III. Ching-shui mine, 4½ miles W.N.W. of Chai-tang :—

Carbon	81·32
Volatile matter	5·62
Water	·36
Ash	12·70

IV. Ta-shi-tung mine, near Fang-shan :—

Carbon	86·62
Volatile matter	4·64
Water	2·64
Ash	6·10

V. Another mine near Fang-shan. Hard anthracite :—

Carbon	90·02
Volatile matter	2·68
Water	2·20
Ash	5·10

VI. Ying-wo mine, Fang-shan. Soft crumbling anthracite :—

Carbon	77·58
Volatile matter	3·63
Water	2·50
Ash	16·29

VII. Teh-yeh mine, near Mun-ta-kau :—

Carbon	80·75
Volatile matter	5·43
Water	4·42
Ash	11·40

We have given these details and analyses of the coal of these districts, because they are the only scientific analyses of North China coal we have met with; and because they serve as a guide to the other districts not yet investigated, for the coal in many other places in Shan-tung, Shan-si, and Chih-li is equally various in kind and rich in quality.

A fourth coal-producing district lies in the neighbourhood of the city of Kai-ping, south-east of Yung-ping-foo, in the north-west of the province. Coal from this place has been tested for steam-boats and given great satisfaction.*

A fifth great coal-producing district lies on the east of the River Lan-ho, on the north of the Great Wall, not far from the village of Tsing-ho-kin. This coal has also been tried for steam-boats, and found excellent.

A sixth district lies on the great highway to Kalgan, at the hill called the Ki-ming-shan, on the east of Suien-wha-foo. Besides these, there are other places of less note.

Not only is there abundance of coal; there is also plenty of iron-ore, some of which is magnificent in quality. Iron-ore of very serviceable quality is found at Ching-shui, near the bituminous coal-mine four miles and a half W.N.W. of Chai-tang; at Mount Mang, four miles and a half N.E. of Tsien-ngan-hien, near the River Lan-ho, in the north-west of the province; at Mount Tsze, four miles and a half W. of Lu-lung-

* See Appendix, Vol. II.

hien, which lies S.E. of Yoong-ping-foo; at Lung-mun, N.W. of Suien-wha-foo, near a pass of the Great Wall —the ore here is the black oxide of iron; in the S.E. of the province in the department of Shun-ti-foo, twelve miles W. of Sha-ho-hien; the black oxide of iron occurs also at Tse-chu, on the edge of Honan, S.W. of Quang-ping-foo.

Silver is found near Ching-shui, on the N.N.W. of Chai-tang, and is reported in many other places, viz.:— at 130 li or forty miles N.W. of Tsieu-ngan-hien just referred to; at Mount Tsu, four miles and a half W. of Lu-ling-hien, with gold and iron ores; at Mount Yin-yen, four miles and a half S. of Mi-yun-hien, N.E. of Peking; also at Sr-lin, 100 li N.E. of Mi-yun; and at Yuh-wang, 90 li N.E. of Fu-ning-hien. Tin is said to be found in Tsieu-ngan-hien, and also in the country of the Kar-chin, in Mongolia.

Hot and warm springs are very common at the foot of the hills along the northern and western edge of the province, and like those elsewhere are frequented by the Chinese for skin diseases, &c.

There are three principal lakes in Chih-li. The first and largest is the Ta-lu-tsze-hoo, about N. lat. 37° 40′, and 115° 20′ E. long.; the second lies on the east of Pau-ting-foo; and the third, which is the smallest, lies E. by N. of Shun-ti-foo, and is called the Tu-loo-tze-hoo. They lie in a line going N.E., and nearly in the centre of the province. Great quantities of rice are cultivated in their neighbourhood, especially

on that near Pau-ting-foo. Besides these there are innumerable lagoons of lesser or greater extent in various parts of the province, where water-fowl of every wing abound.

In the province of Chih-li there are five rivers which demand some notice. These are the Pei-ho, the Shang-si-ho, the When-ho, the Poo-too-ho (wrongly spelt on the common maps Hoo-to-ho), and the Lan-ho. Regarding the first I shall say nothing, it being well known as the river by which Peking receives a great portion of its supplies. The Shang-si-ho may be said to rise far west on the borders of Mongolia and on the north of the province of Shan-si (though there it has other names), and only takes the name Shang-si-ho between the Lake of Pau-ting-foo and Tien-tsin. It receives a great many tributaries. One of these is the Wang-niu-ho, or Lu-li-ho, which rises at the hills west of Peking, and becomes navigable for good-sized flat-bottomed boats near the celebrated coal districts of Fang-shan-hien. Passing near that place we found coal, piled up in yards on the banks of this river, and boats there to take it to Pau-ting-foo and Tien-tsin. We ascertained that were it not for exorbitant export and transit duties, coal could be laid down at Tien-tsin for about three or four taels per ton. This river is a great means of transit between Tien-tsin, Pau-ting-foo, and the west of Chih-li. The When-ho is made up of the San-keng-ho and the Yang-ho. It flows on the west of Peking and falls into the Shan-si-ho near Tung-ur. The fourth river, the Poo-

too-ho, rises at the N.E. of Shan-si, near the centre of that province, and flows S.E., like the former, receiving many tributaries. On one of its tributaries, the Ching-shing-ho, we saw a great many corn-mills, and found several places where huge reservoirs could be made at very little expense. This river does not become navigable till it reaches Hok-kien-foo, where it turns towards the N.E., and flows in the direction of Tien-tsin, then, like the Shang-si-ho, it falls into the Pei-ho. It aids in supplying the central districts of Chih-li. The Lan-ho, which rises in Mongolia, has a long course, but is of little value in an economical point of view. It flows to the west of Zeh-hol and past Yoong-ping-foo, where it spreads out lazily in its sandy bed and slowly winds its way to the gulf of Pe-chih-li.

The flora of the plains of Chih-li corresponds in a great measure with those of the level districts of Shan-tung, while that of the North agrees in most respects with that of Southern Manchuria. The only grand exception is the white pine. This beautiful tree, which often grows to an immense size, is almost confined to North Chih-li. I have heard of it in one or two other places, but never met it anywhere else, except in the temple of the favourite disciple of Confucius at the city of Kio-fu-hien in Shan-tung. The fauna also resembles that of Southern and Central Manchuria. I am the less disposed to say anything on this branch of natural science, as we may hope for a work on the subject from the able pen of Mr. Swinhoe, H.M. Consul in Formosa,

who has recently visited this part of China, and made a fine collection of specimens, especially of birds.

Peking has been the capital of the Empire for so many centuries, and possesses so many features of historical, ethnological, and antiquarian interest, that a chapter has been devoted to it, written by one well qualified to describe it. The other cities are noticed in the course of my journeys. The industrial pursuits of the people and the agricultural products so much resemble those of Shan-tung, which we have already described at length, that it would be superfluous to recount them. We may, however, observe that cotton is much more largely produced in Chih-li than in Shan-tung, being common everywhere under the 39th parallel of latitude, whereas the cultivation of silk is in about the same proportion less in Chih-li. There are some kinds of cotton fabrics and some varieties of carpets peculiar to Chih-li, but not worth special notice.

CHAPTER IX.

THE PROVINCE OF SHAN-SI.

Boundaries—Surface—Rivers—Lakes—Hot Springs—Abundance of Coal—Fine Iron Ore—Silver—Copper—Tin—Sulphur—Marble—Earth and Clays—Precious Stones—Cities—Cave Houses—Superstitions—Officials only Inimical to Foreigners—Character of the People—Exactions of Mandarins—Staples—Cotton—Wool, &c.

The province of Shan-si is bounded on the north by the outermost Great Wall, which divides it from the country of the Mongol Tartars; on the east by Chih-li; on the south partly by Honan and partly by the Yellow River; on the west by the Yellow River, which divides it from Shen-si. It embraces the western side of that great range of mountains which bounds the eastern portion of Chih-li; the great plain which lies contiguous to these mountains; another central range; and the great valley which slopes from them down to the Yellow River. It may thus be said to consist of one and a half great ranges of mountains and one and a half series of great valleys. In the northern portion the ranges are less marked, but in the southern and larger half they take a most definite direction and lie N.E. by S.W.

Excepting the Yellow River, described elsewhere,

there are no rivers capable of navigation. The rivers and streams marked on the map all partake more or less of the character of mountain torrents, and are full of stones and large boulders. They are only valuable in an economical point of view for reservoirs and mill-dams, for the latter of which purposes they are taken advantage of. The Fun-ho, which rises north of Tai-yuen-foo, and which has a course of considerable length, is no exception. It does not increase in volume in proportion to its course, and even towards the south is nothing more than a great uncertain mountain stream. There are no fresh-water lakes of any magnitude. The salt lakes in the south are of great value to this and the neighbouring provinces, and are described fully in my journey. Hot springs are very numerous in the central parts of the province, and are doubtless of some medical value. The Chinese esteem many of them highly and visit them in great numbers.

The mineral resources of Shan-si are great and varied.

Coal literally abounds in all quarters, although there are several places more famous than others. The first coal district may be said to commence at Ta-tung-foo on the north, and reaches to the neigbourhood of Tai-yuen-foo. A second comprises the valley of the Ching-shing-ho, embracing the coal-fields of Ping-ding-chow and Yu-hien. A third lies in longitude 110° 45′ E. and between latitude 36° 50′ and 37° 30′ N. Another coal district lies towards the west, in the neighbourhood

of Tai-ping-hien, latitude 35° 52′ N. A fifth lies on the N.W. of Shan-si, not far from the Yellow River. And, lastly, there is a most important coal-producing district on the S.E., in the neighbourhood of Loo-ngan-foo. Thus coal is found, here and there, all over Shan-si, whose area is 55,268 square miles.

To show how plentiful it is, I may mention that, travelling through mountain passes towards Tai-yuen-foo, at almost every road falling into the imperial highway from the north, we met donkeys laden with coal; and also, on our way through the Tai-yuen plain, going southwards, on the right hand and on the left, we found coal pouring in, showing that it abounded. One district in particular struck us, namely, that in latitude 36° 50′ to 37° 30′ N., longitude 111° 45′ E. This district, commencing a few miles beyond Chee-shui-hien, and extending for 130 li, or thirty-eight English miles, appears to be full of this mineral. At first, on the western side of the river Fun, we saw pit after pit, collier villages, and all the accessories of coal-mining on the hill-sides; and having proceeded onwards a little, we found them also at the eastern side, on which our road lay, and passed them at greater or lesser intervals till we came to Ling-shih-hien. Three miles beyond this we had to cross the famous Han-sing-ling Pass, and from the top of the mountains we could descry coal cropping out on the hill-sides all around, as if courting the hand of man to come and take it. This place was particularly interesting—a very paradise for geologists. Like another

valley near Ping-ding-chow, there was a great variety of coloured earths exposed to view; and as many of the hills were cut through almost perpendicularly, and the strata beautifully distinct, the sunlight reflected nearly all the hues of the rainbow.

Of course we could not visit the coal-mines in the different districts, but we constantly inquired of the muleteers where their coal came from, the price of it, whether it was plentiful, &c., and generally got a sample of it from them to carry home. Also, when resting at the inns, we made it a duty to examine the nature of the coal used for cooking and other purposes, and to ascertain all particulars regarding it. We likewise visited several of the pits in the neighbourhood of Ping-ding-chow and other places.

To sum up:—Throughout Shan-si we found several kinds of coal, bituminous, anthracite, and lignite. One variety particularly attracted our attention, as it was quite new to us. It was of a clear shining black colour, light, easily igniting, but emitting no smoke, and leaving no ashes. It is not coke, but a natural product which the natives called coal-charcoal. Many of the pits are *ingoes*, entering the hills horizontally at a greater or lesser incline, but a large proportion are vertical pits, substantially faced with stone and worked by strong windlasses; some of the former were said to be one li, or one-third of an English mile in length, and the latter sometimes as many as 200 feet deep. Generally speaking, the seams of coal appeared to be of great thick-

ness all over the country. The blocks piled up at the mouths of the pits, the great pieces on the backs of the mules—in many cases three pieces serving for a full load, and two pieces for a donkey—the huge lumps on the backs of camels, which we often met in the plain, and masses on carts, which it would take two men to lift, are the best proofs we could have of this. We made inquiries as to fire-damp, and were told it was unknown in the midland districts, but that there was fire in some of the pits in the north; further, that the great enemy they had to contend with was water; for when they dug in a certain length or down a certain depth, water came up and stopped all operations, and they had to open a new mine in another locality.

But perhaps the most conclusive proof of the abundance and easy accessibility of the coal is its price. This, of course, varies in proportion to the distance from the mines, but at the pit's mouth we found the price in all the districts ranging from 50 to 70 cash per *picul*, or 2½*d*. to 3½*d*. per cwt. for the best coal. In view of their rude way of working, this speaks volumes. In addition to the black coal just described, we found abundance of brown coal both in Chih-li and Shan-si. This coal they burn with the black, especially with the kind called coal-charcoal; the former prevents the latter burning away too rapidly, and retains heat after the latter is all consumed. Several varieties are found, some of a light brown, and others of a reddish brown, and in many places it costs nothing but the carriage. There are

great quantities in the district of Ping-ding-chow, and also at Ling-shih-hien; but whether this kind be of any great use must be determined by practical men.

Not only have we coal in Shan-si, but abundance of iron; a fact apparently quite unknown to Europe. This mineral is found in many places throughout the province, but there are four districts especially famed for it. The first is the district of Ping-ding-chow, referred to above as producing coal, in which are the cities of Yu-hien, latitude 30° 12′ N., longitude 113° 15′ E., and Lo-ping, latitude 37° 39′ N., longitude 113° 45′ E., where iron-ore mines abound. The next district is the neighbourhood of Tai-yuen-foo and Yu-tze-hien. Here, outside the east gate and at the hills thirteen miles to the north-west, are iron manufactories. Towards the south-west of the province, in the district of Tai-ping-hien, latitude 35° 52′, are great quantities of iron; also in Kuih-yu-hien and Yo-yang-hien.

But the most famed district is that of Loo-ngan-foo, latitude 36° 7′ N. The mines here produce the iron of which the Chinese make their razors, knives, and cutlery. This iron is in request all over the country, and it appears to be as plentiful as it is famous. Perhaps its fame is the cause of its abundance, inducing the natives to mine it to a greater extent. An intelligent blacksmith whom we questioned on this point, said that at Tai-ping-hien and Yu-hien there was a good deal produced, but not to be compared to Loo-ngan-foo, for at this city you could always get as

much as you wished: it was "to to li hai,"—literally, in "frightful lots."

Besides these districts and others mentioned in Chinese books, I am persuaded that iron exists in many quarters not yet known to the Chinese, or, if known, not deemed by them worth working, owing to the abundance and cheapness of that already in the market. We found iron-ore in several places other than where it is manufactured. Leaving Ping-ding-chow, and passing toward Tai-yuen-foo, we found black iron-stone in the bed of the mountain-torrent. Travelling southward toward Ling-shih-hien, we found iron-ore among the stuff at a chemical work on the wayside, and large lumps of rock full of sulphur, &c. And yet more important, as we entered the city of Ling-shih-hien from the east, we passed a walled enclosure provided with a gateway, marking the place as one of some notoriety. We entered, and there we found a stone standing perpendicularly, carefully set in a substantial socket, having a vase for incense before it and a temple behind it. It was about five feet high, three feet wide, and eighteen inches or so thick in the centre. To our surprise, we found it to be a huge block of iron-ore—in fact, nearly pure iron. We examined it most carefully; we struck it with several articles, and it rung out like bell-metal. The tablet at the side of it said it was found by the Emperor Sui-kai in the tenth year of his reign, in the bed of the river Fun, which flows through the valley; that it was deemed such a curiosity by the great Emperor

Kang-hi, that he ordered it to be placed in its present position, and called the name of the city Ling-shih-hien, or the "Spiritual-Stone City," in honour of it. It may be meteoric in its origin, though I think this improbable. I am far more inclined to believe, in view of the highly metalliferous nature of the district, that it is only a portion of some fine vein of almost pure metal, such as is to be found at Canaan in Connecticut, or part of an iron hill such as exists in Missouri.

Much of the iron produced in this province appears to be of a very superior quality. The bars of welded iron have that blue shade indicative of strength and toughness. They are fine in their grain, and when struck ring like bells. I brought specimens home with me of the iron of the different districts; several merchants and others acquainted with metal pronounced the quality excellent. A friend took possession of them, and specimens of other minerals, and sent them to the Paris Exhibition.

M. Giquel, of the Imperial Customs, in his Report on the Trade at Shanghai for 1865, says of the iron:—"Some is to be had of excellent quality: indeed, a certain kind coming from Tien-tsin (Pe-chih-li) and Wan-chow (Che-kiang) does not yield in any respect to the best Swedish iron; and we know that a sample which was sent to Leeds some time ago was returned to China in the shape of a vice perfectly polished, and upon which could be easily discerned the fine fibres of the metal, which was declared to be equal to No. 2 Swedish

iron." There can be little doubt this sample from Tien-tsin was Shan-si iron; for there is no iron produced near that city: it derives nearly all its supplies from this province. The price of iron in Shan-si greatly depends upon the distance from the mines, as mule-hire is so expensive; but the best Loo-ngan-foo wrought-iron bars can be purchased at that city for about 2,800 cash per picul, or little over 2 taels; in English rates about 12s. per cwt. This tells its own tale. Strange to say, these coal and iron fields, though noticed in old Jesuit books, appear to have been quite forgotten in modern times, as I have never seen any allusion to them in published reports, nor heard of them in my intercourse with foreigners resident in China. Besides these districts through which we passed, iron is also said to be found in several other places, viz. at Howai-tsing-hien, south of Ta-tung-foo; in Heao-yi-hien, south of Fun-chow-foo; in the south of the province at Tse-chow-foo, near Yang-ching-hien; at Ngan-i-hien; and at Mount Kiang, 20 li west of Kiang-hien.

We heard of silver mines at a place some miles north of Tai-yuen-foo, called King-sau-pu, and also believe that silver is found in several localities in the south of the province near Ping-loh-hien. Silver also exists in Ngan-i-hien. Copper, also, appears to be very plentiful. It is said to be found in forty-eight different localities in Ping-loh-hien just mentioned; in twelve localities within the district of Kiai-chow; all over the neighbourhood of Loo-ngan-foo; in the district of Yu-hien, near

Ping-ding-chow; at Mount Kiang, six miles S.W. of Kui-hui-hien in the department of Ping-yang-foo; at Wun-hi-hien; at Mount San-chuen, north of Kiang-chow; at Yang-ching-hien, near Tseh-chow; and also at Mount Shi-lieu, one-and-a-half miles E. of Ta-tung-foo. Tin is found at Mount Ki, 60 li N.E. of the city of Ping-loh-hien; at Tsui-yuen in the district of Tsu-chow; and in Yang-ching-hien, near Tseh-chow.

Sulphur is found plentifully in many places throughout the province. In the north of the province there is plenty of fine marble of various colours and of several varieties, beautifully varied. There is also white marble in great abundance: some of the hills were said to be of solid marble. There is a great variety of earths and clays. In several places we found them making coarse porcelain, crockeryware of all descriptions; also that strange species of earthenware, thin and brittle, like the blackleaded pots so much used in Chih-li, where fuel is so scarce. Agates are abundant in the department of Ta-tung-foo: amber is found in Loo-ngan-foo. Rock-crystals are common in Tseh-chow, and also in Fan-chow-foo. Asbestos is found in Loo-ngan-foo and Fan-chow-foo. The lapis-lazuli, ruby, and other precious stones, are reported to be found in several places in the province.

In Shan-si the cities are more numerous and more populous than anywhere else; many of the "hien," or third-rate cities, being more crowded than a "foo," or first-class city, of other provinces. The

villages of Shan-si are very numerous; they are generally surrounded with high mud-walls, and full of goods of every description, and of people giving not a few indications of wealth and prosperity. I saw foreign goods in all their busy cities and markets, such as Manchester cottons, Russian woollen goods, matches, needles, &c. &c. I was surprised to find everywhere such quantities of Russian cloth; they evidently carry on a most extensive trade through Mongolia. We met Russian-speaking Chinamen in several cities: rather an ominous circumstance. I found also that camel-hire through Central Asia was remarkably inexpensive,—much less than people imagine.

In reference to Shan-si, I may mention that the architecture presents two notable features. In the mountain districts we found whole villages of people living in houses scooped out in the sides of the sandy hills —veritable troglodytes; and this not from poverty, for the front of their caverns were often faced with hewn stone and had finely-arched doors and windows. The people evidently prefer this mode of living, for they have plenty of stone, and plenty of money to build houses in the usual style if they wished. Some of these villages were extremely picturesque; there were houses of three, four, five, and six stories, rising one above another on the front of a hill. Each story receded slightly from the one beneath it, and had a sort of terrace in front. The upper stories were reached by flights of steps cut through the front; but where these did not exist,

the occupants ascended to them by ladders. In the plains the houses have flat roofs, on which the people winnow and thresh their corn, and the women sit at their various employments. Large houses have often square towers, giving them the appearance of old English churches.

The people of this province appeared much more superstitious than those of any other I have visited.

Every city and every village, and even every cluster of houses, has a tower—sometimes a very tasteful one—erected generally at the south-east angle, as a protection against evil influences; and, worse than this, we found

trees in many parts covered with votive offerings, and before which stood altars and pots of incense, indicating that they were worshipped: indeed, we were left in no doubt on this head, for on many of them we found inscriptions in large letters—"If you pray you will certainly be heard."

We never were at any loss for food or necessaries on all our journeys through these provinces; nor have we ever had the least molestation from the people. They evinced great curiosity to see us, which often took disagreeable forms, depriving us of rest and comfort: on my last journey they actually took out one of the windows to see us,—because I had closed the shutters,—but did nothing further; and even in the midst of the greatest excitement to get a view of the "foreign devils," as they called us, an appeal to their sense of good-breeding, or a pleasant word, would allay a hubbub, and permit us to go on with our work in peace. This convinced us that the opposition to foreigners, so much talked of, exists with the officials, and not with the people; for it seems impossible that virulent feeling against us could otherwise have died out so soon. Another most important matter should be mentioned: we have found our passports omnipotent all over this country. Whenever we were in any trouble with our carters, or required assistance of any kind, the presentation of our passports at the office of the mandarin invariably procured the help we needed.

As a rule, the men in the northern provinces are

larger and stronger than those south of the Yang-tze-kiang, but they are much less refined. There are fewer scholars, and these not so far advanced in their literature as their brethren in the south; still there is a large proportion devoted to letters, and the great mass of the people understand a sufficient number of characters to be able to read, especially books in the mandarin colloquial. All over these provinces they speak the same dialect, with very insignificant differences; and not only so, but this *patois* prevails throughout Kan-su and Sze-chuen—in fact, over two-thirds of China: a most important circumstance for those who seek to introduce new truths and a new literature among this most interesting people.

I need hardly say that ignorance and superstition prevail everywhere and among all classes; and if there be less of the latter among the better educated, a species of atheism takes its place, which is equally detrimental to the moral character. As a consequence, the objects supremely sought by them are the gratification of the lower appetites of their nature; and as money secures this and whatever else they desire, it is sought after by every one, with all the greed of men who have nothing better to look for, and with the deceit of those who have no high principles to regulate them in their pursuit of wealth. Immorality abounds, and opium-smoking is spreading like some terrible virus through all branches of the people, laying thousands of strong men low.

"The Shan-tung and the Shan-si men are famed as the most enterprising in the north of China. The latter have penetrated Mongolia, carrying with them a measure of civilization. Numerous families from Shan-tung have colonized Manchuria, and are rapidly assimilating that country in every respect to China. But not only are they inclined to migrate, many are also ready to adopt any measures which will afford scope for their industry and ingenuity. Several have expressed a strong desire to begin mining operations in places at present untouched; one has applied for foreign cotton-seed, another has purchased a spinning-machine for the manufacture of cotton yarn, and so on. But, alas! for their enterprise. An incubus rests upon them, paralyzing every effort. When a man attempts to step out of the ordinary routine, an ill-disposed neighbour or a petty bailiff comes in and threatens to inform against him unless he gives him so much money. Suppose this rascal's demands are met, the mandarin next appears with his exactions, and the man is generally ruined. It is sad to see a people ground down by such a system, and still more lamentable to find it pervading all classes and every department of state up to the very highest position. And this state of things extends to religious matters as well as secular. If a man adopt Christianity he is often set upon by petty officials. This renders it indispensable in the present state of affairs that our treaties, like the French treaties, should not only guarantee pro-

tection to the missionary in his labours, but that the converts also should be defended from obvious and illegal oppression.

It remains to make a few observations respecting the natural products of Shan-si.

Cotton abounds in the southern half of Shan-si. After crossing the Han-sing-ling Pass, lat. 36° 30′ N., we found it everywhere. Having crossed the Yellow River at the Toong-kwan, lat. 34° 49′ N., long. 110° 40′ E., and having entered Shen-si, we found this important staple growing all over the country on to Si-ngan-foo, the capital of the province; returning homewards through the north-west corner of Honan, we travelled through field after field, and in many places there was nothing but cotton as far as the eye could reach. In Shan-si there are two distinct kinds, one with a reddish tinge and one pure white. We brought samples home with us, and the white Shan-si cotton was pronounced much finer in colour and longer in the staple than that obtained at Tien-tsin or Che-foo. The natives themselves remarked this; they said, "Your cotton in Chih-li is hair, ours is wool." On our way home from Shen-si, and through Honan, we met immense quantities of cotton on its way to Si-ngan-foo, there to be manufactured for the Shen-si and Kan-su people.

We tried what we could to obtain reliable information regarding the cultivation of this plant, but were not quite satisfied with the results of our inquiries.

There was, as might be expected, considerable diversity in the amount of seed sown and the yield. In some places we were told that they used only four lbs. of cotton-seed to a mow, which is the sixth of an acre; and in other places from five lbs. up to eight lbs. to the mow. In some places we were also told that the yield was only about 100 lbs. of cotton-tops per mow, and from this they obtained 40 lbs. of good cotton wool and 60 lbs. of seeds, while in other places we were assured that they obtained as many as 300 lbs. to 400 lbs. of cotton-tops per mow in a good year, from which they obtained 30 lbs. of clean cotton and 70 lbs. of seeds in every 100 lbs. of tops. One thing is quite clear, that the quantity of the yield and the quality of the wool could be very much improved by greater care in the cultivation. They do not irrigate it, very seldom water it, and sometimes even plant it without manure. In many places the seed is put in after a spring crop has been lifted. But I have observed that the seed was sometimes buried in manure before planting. Another means of improving the crop would be the introduction of foreign seed from America or elsewhere. As far as I know, this has not been tried in the north of China; but I understand that a small planter in the north-west of Shantung sent for a quantity to be planted. They use the seeds for oil, and the refuse they employ as food for cattle. The seeds sell for 30 cash or 40 cash per lb., or from 1½*d.* to 2*d.* per lb.

The soil is possessed, in general, by small pro-

prietors, who cultivate from five to twenty acres. They pay a land-rent to the Government of 400 to 450 cash per acre, or 20*d.* to 22½*d.* in English money for good ground. Large proprietors, who let their land, either receive a certain rent, or a certain proportion of the produce, according to agreement. The usual wages paid to farm-servants is 15,000 cash per annum, or about 3*l.* 10*s.*, together with their food.

Of wool and camels'-hair there is an unlimited supply. If one takes a map, and looks over the north and north-west and north-east, he will find the country covered with such uncouth names as these—Tow-mets, Tsa-khars, Kor-chin, Cha-lets, Tour-betts, Omi-outs, Kar-chin, &c. &c. These are names of tribes, which are nomadic and pastoral. Their flocks of sheep, oxen, horses, and camels are innumerable. They trade with the Shan-si merchants, and no doubt would gladly trade with us were they acquainted with the advantages of our commerce. The wool of their sheep is somewhat coarse, but this could be remedied by the introduction of sheep from Europe or Australia. We also know that the camels'-hair which has up to this time found its way into the European market has been inferior; but this has resulted from the knavery of the Chinese, who have as yet to be employed as middlemen. Were the European merchant to have access to the producing districts, I have no doubt excellent camels'-hair could be procured in abundance. The wool to be had in the west of Shen-si is very superior.

The valuable plant, hemp, is grown in almost all the places I have visited in this quarter of China. Some of it is very excellent, and may come to be an article of export. The China-grass, which has created some sensation in France, is cultivated all over these provinces, and should it ever come to be of value in the foreign market could be produced in any quantity.

Rice of two kinds is grown in these districts. One kind is the "wet-soil rice," such as is common in the south. It is reared plentifully near Hoa-chow and in the south of Shan-si. The other kind is the "dry-soil rice" spoken of before. It is sown in spring, like wheat, and never irrigated. It abounds all over the country, and the rice is white and wholesome. Oats are grown in the north of Shan-si, in Mongolia, and also in the east of Manchuria.

Of vegetables there is no end: cabbages, turnips, carrots, vegetable-marrows, melons, cucumbers, onions, tomatos, lettuces, celery, beetroot, spinach, &c. abound, and what will please Europeans best, most excellent mealy potatoes, which we found to our delight in the northern half of Shan-si. It may interest some to know that we found wild raspberries and strawberries in Shan-si, and also a species of whortleberry, or blaeberry, on a good-sized bush, and not on a low shrub as in Scotland.

CHAPTER X.

PROVINCES OF SHEN-SI, KAN-SU, AND HONAN.

Coal—Iron—Gold—Silver—Copper—Quicksilver—Tin, &c.

Of these provinces I have not seen much; the provincial capital, Si-ngan-foo, being the limit of my journey, and the north-west corner of the latter being the only portion visited by me. What I saw, and the information I gathered, will be found in my Journeys. Here I shall only detail a few items in reference to minerals, which are enumerated in reliable native books; also noticed by Pumpelly. In reference to the province of Shen-si, coal is found in several localities. There are several varieties, as in the adjoining provinces. Iron is reported as being found at Mount Ti-ling, 54 miles N.E. of the city of Shang-chow; at Lung-chow and Mei-hien, in the department of Fung-tsiang-foo; in Han-chung-foo, at Mount Lo-tsung, N.W. of Sia-yang-hien; at Mount Tieh, 1½ miles N. of Mien-hien; in Tsun-ku-hien; in Chung-pu-hien; and at E-kuin-hien in the department of Fu-chow.

Gold is said to be obtained from the sand of most of the streams and rivers of that province and Kan-su,

especially near Lan-chow. The Jesuit fathers say that, in former times, an infinite number of persons made their livelihood by searching the sands. Silver ore is reported at Mount Tsung-nau, 15 miles S. of the city of Si-ngan-foo, in company with iron and jade stone; at Mount To, 90 li S.W. of Shang-chow; and at Mount Sze-ni, N.W. of Lia-yang-hien, near Shang-chow. Copper is also found at Mount Tsung-nau, just named; at a place 25 miles S.E. of Shang-chow; at Si-ung-hien, 15 miles S.E. of that city; and at Mount Ching-liu, 14 miles E. of Hing-ngan-foo. Quicksilver occurs at Mount Yih, 18 miles E. of Shang-chow; at Mount Sze-ni, N.W. of Lia-yang-hien; and at Mount Shui-yin, 45 miles N.E. of Sin-yang-hien. Tin also is found at Mount Toa, 28 miles S.W. of Shang-chow. Jade is very common in the departments of Si-ngan-foo, and Shang-chow, and Hing-ngan-foo. Agates are found in Kia-chow. Amber is obtained in many localities in Han-chung. Iron pyrites and sulphur are found in Fu-chow. Petroleum oil is reported as in use in the north-east of the province.

The minerals in the province of Kan-su are many and valuable; I have not visited it, but give a brief summary. Gold is common in the majority of the streams. Silver and copper are found in Ping-liang-hien, and also in Wha-ting-hien, both in the department of Ping-liang-foo; and at Mount Ning-kwhei, 9 miles S. of Ning-yuen, in Kung-chang-foo.

Silver is found at Yin-yu, 22 miles N.W. of Wan-hien, with quicksilver; at Mount Ta-yang, 15 miles N.E. of Tsing-ngan-hien; at Mount Sung-kia, 28 miles N.E. of Liang-tang-hien; and in Tsing-shui-hien. Copper is also reported at Tsing-ngan-hien in Tsin-chow. Iron is found in several places in Ping-liang-foo; at Mount Tieh-yang, 35 miles south of Ming-yuen-hien; at Mount Ning-kwhei, 9 miles south of Ning-yuen-hien; at several localities in Tsu-chow; at Mount Hung-ling, 5 miles N. of Ngan-wha-hien in King-yang-foo; and in Ning-hia-foo. Agates, realgar, and nitre are common throughout the province.

CHAPTER XI.

THE TERRACE DEPOSITS IN NORTH CHINA.

Calcareous Loam—Where Found—Theory of Pumpelly as to its Formation—Similar Deposits found in other Places—Houses Excavated in the Sides of Cuttings—Striking Features of the Terraced Hills—Magnificent Scenery—Village cut out of a Sand-hill—Bright Colours of the Strata—Extent of the Terrace Deposits and Cuttings—The Author's Theory—Ancient Chinese Tradition of the First Great Flood—Its date Corresponds to that of the Noachian Deluge—Early Physical Condition of North China.

PUMPELLY has made some very interesting observations on the early condition of the north of China, which I am happy to be able to corroborate and extend. In his journeys along the north of Chih-li and the extreme north of Shan-si, he met with a strange deposit exposed to view on the *hill-sides*, and also cut *open* by the carts, &c. It consisted of calcareous loam, in the form of impalpable powder, easily crushed between the fingers, but yet so firm *in situ*, that the vertical cliffs were so hard as to permit the excavation of regular houses, which, in some cases, formed villages. He found the loam occurring in the valley of every tributary of the Yang-ho, and probably of the San-kang-ho; in the terraces between Cha-tan and Ki-ming; also in the

valley from Pau-ngan-chow to Ta-tung-foo; in the valley of Swuin-wha-foo; in the valley of the Si-wan creek; in the valley of Hwai-ngan; in the country between Tien-chung and Yang-kau, and in the plain of Kir-noor. He also adduces Hue to show that it occurs in the land of the Ortous, within the northerly bend of the Yellow River.

He shows, from the nature of the shells, the uniform character of the loam in the different basins, its great extent and its fineness, that it is not of local origin, nor from the detritus of the neighbouring hills, but is the sediment of some large river, which must have drained an area of great extent; and he gives it as his opinion, that the body of water in which this deposit was formed consisted of a series of connected lakes several hundred feet deep, occupying the valleys of the San-kang-ho, the Yang-ho, and Si-ho, and which stood at a level sufficiently high to cover the low water-sheds between the three streams. He also says he can trace some of the more important islands that were isolated by these lakes, as, for instance, the hilly country between the Yang-ho and the San-kang-ho. He further says, that the water which filled these lakes must have come from the west, and could have been no other than that of the Yellow River, and intimates that there were only two channels by which the drainage of all this area could find its way to the Yellow Sea—namely, the Yang-ho gorge in the east, which opens on the plain of Peking, and the deeply-cut channel through which the Yellow

River now flows between Shan-si and Shen-si, and concludes with the remark that "whether both these outlets existed during the lake period, or only one of them, is a question of much interest."

The following observations may assist in throwing some light on this subject :—

I have been over a portion of the ground indicated above, and know well the terrace deposits alluded to; I have found the same deposits in other parts of Chih-li and Shan-tung, throughout the southern portion of Shan-si, and in many other places where he has not been. Travelling to Tai-yuen-foo, the capital of Shan-si, I met the terrace deposit in several places. Leaving the city of Why-loo, which stands on the borders of the great plain of Chih-li, I entered the mountain defiles, and having crossed one minor range, came to a gorge cut out in this loam to the depth of seventy feet. This cutting must have been of recent date, for the signal-towers yet stood on plains far above our heads. The plain lay east by west, and opened eastwards. Immediately after emerging I began to ascend the first pass, called the Toong-tien-mun. On the other side I came upon a small river running east, called the Ching-shing-ho, which falls into the Poo-to-ho, or Hoo-to-ho, as spelt on the maps. The great highway lay by the side of this river. The hills on either side were terraced, and in some places crowded with limekilns, and in other places with porcelain manufactories.

As I made my way up the course of the river I again passed through deep cuttings in the terrace deposit, and found many people living in houses excavated in the loam, with regular doors and windows, as above described. This terraced character of country continued more or less till we reached another and higher range, which divides Chih-li and Shan-si. Crossing this range, and passing through the second great gate, called the Pei-tien-mun, I descended to the gate of this arm of the Great Wall, and after passing it found the hills in some places almost perpendicular, and again came on the deposit, with houses in it. The valleys and ravines here zigzagged in all directions, obeying the law of erosion in the loamy deposit soil. Next day, crossing another range, I went through the Si-tien-mun, or Western Heavens' Gate, and descended again upon a rich terraced country. The excavated houses in this locality were peculiarly tasteful, with arched doors and windows: they formed pretty villages. In the afternoon I entered several fine defiles between bare rocks, narrowing more and more into a pass of a few hundred feet wide; here stood a tablet, telling travellers to hurry through, in case of being overtaken by the mountain torrents which invariably rushed down through the gorge after rain began to fall. Safely through, I emerged upon the loamy plain, in which stands the famous coal and iron district, of Ping-ding-chow.

Leaving this city I crossed the Nan-tien-mun, or Southern Heavens' Gate, and came upon the same

river, called in this quarter the Ping-shan-ho, running eastward. The road lay up the channel of the river, with terraced and rocky hills on either side all the way to its source. Leaving it, and crossing another water-shed, a country was reached greatly changed in aspect; many places were standing out like huge pyramids with flat tops, showing that at one time the level of the country had been much higher than it is now. Passing the city of Cheo-yang-hien, a stream was crossed flowing south-east; and after passing through several cuts and terraces and ascending another range, I had magnificent views of the country, which from several points looked like a grand amphitheatre, with raised platforms all composed of the same loam. Such views occurred over and over again. The roadsides were very precipitous and dangerous—not with rocks, but sand,—the intervening places having been washed out by rains, leaving chasms from 60 to 600 feet deep.

On approaching the town of Ya-ngan, fifty li from Cheo-yang-hien, another range of hills had to be crossed, and then our party descended a most terrific defile, so steep that we had to cog the wheels and hold on by the end of the carts, lest they should be dashed to pieces. This defile was cut out in the deposit; the perpendicular walls were of this loam, and were studded with the shells peculiar to it. Between this town and Sze-tieh, which stands at the limit of the hilly region, the same loamy soil prevailed, with its dangerous erosions and gullies. Arriving at Sze-tieh the traveller

obtains a magnificent view: a fine plain stretches before him, bounded on all sides but the south by mountains, viz. the plain of Tai-yuen-foo. Leaving Sze-tieh, the roadway lay across the plain to the city of Tai-yuen-foo. The soil was loamy, and in some places marshy; but no manifest terrace deposit was met with until entering the valley of Ling-shih-hien, where it was found in abundance.

Passing the city of that name, we crossed the Fun-ho, and slept at an inn, the rooms of which were dug out of the sand. Our sleeping-place was a long arched room, the sand so firm that the roof needed no wooden supports whatever. Opposite the inn, on the other side of the road, was a village cut out of the hill-side; two, three, four, and five houses rising one above another, giving it a most peculiar appearance. The people ascended to these abodes by means of ladders. From this point we commenced a very steep ascent through gullies cut out in the midst of the deposit. Gaining the summit, the country presented a strange appearance. The hills looked as if cut through with a huge knife; the strata were finely laid open in some places. I could count as many as forty or fifty seams of various colours; in some places the colours were most marked, *e.g.*, black, brown, purple, red, and greenish, so that when the sun shone on them they reflected the hues of the rainbow. Proceeding onwards over the range, the same features continued, and when we began to descend, we again entered the deposit, and often the road was more than

100 feet below the level of the country. Now and then we emerged, and found the country all terraced and cut up by tremendous chasms, from 50 feet to 300 feet, in all directions on the hill-sides. As we approached the city of Hoa-chow, the road lay for miles in succession through the heart of the loam, with perpendicular walls ranging from 80 feet to 200 feet; at that city our party had again the pleasure of sleeping in one of the cave inns.

Next day we recrossed the Fun-ho, and again entered a defile cut by carts out of the sand, which continued for five miles; the walls varied in height from 40 feet to 200 feet. In the afternoon the deposit was again traversed. Passing Ping-yang-foo and proceeding southwards, we went through defiles in the deposit and over hills, where there were beautiful slate stones of various colours, as grey, blue, yellow, brown, and black. This was between Sze-tswun and Kau-hien. Passing the town of Hoh-ma, we once more entered the deposit, and found the mountains terraced to the very top, and crowned with trees. After this a little of the deposit occurred on the north-east of Pu-chow, but nothing important till the neighbourhood of the Yellow River was gained, opposite Toong-kwun. Approaching this place, we gradually rose to a high loamy plateau, then descended through cuts in the deposit to the banks of the river: the cuts were steep and deep and long. Crossing the river and passing through the city, we went westward along its banks, through cuts in the terrace deposit, for about six or eight miles, and found

the hills on the south of us terraced as before. The country on the north of the road, to within a few miles of Si-ngan-foo, presented several indications of the same soil; and at last, when within two miles of this city, crossing a river, a small defile was ascended leading to a higher plateau, on which the ancient capital stood.

On our return journey we again passed through the city of Toong-kwan into Honan. On emerging from the gates, and going eastward, we entered deep cuttings in the same deposit, which continued for several miles. Keeping the banks of the Yellow River, we found the road sandy and the hills on the south terraced. Passing Ta-tsze-ying, we crossed a famous range of hills, and through another terribly narrow pass of several miles in length (say ten or twelve) cut out of the deposit. The perpendicular sand-banks were from 50 feet to 200 feet high, and full of the same shells as we found in the other deposits far away in Chih-li and Shan-si, and also the same as we found sticking in the dry banks of the Grand Canal in Shan-tung. Passing the city of Shen-chow, we turned northward, and as we approached the Yellow River again entered the sand, and descended through steep cuts in the deposit to the river. On the other side, going northward, we found the deposit, which continued for about fifteen miles, till we reached the hilly country. Recent information shows that this deposit also exists in great abundance at Loo-ngan-foo, and various places on the east of Shan-si.

But this terrace deposit is not confined to these

parts; it is also found extensively in Shan-tung. Approaching Wei-hien from the south, the traveller finds the road cut out of the ground and banks of the deposit on the right and left. Between Wei-hien and Tsi-nan-foo this deposit occurs in several localities, which I have indicated farther on. We meet it again between Tsi-nan-foo and Tai-ngan-foo, and in several places in the central portions of Shan-tung.

These facts throw a new light on the early condition of this portion of China. The attentive reader, who has also looked at the map, will have observed that I have traversed the courses of three rivers to a greater or lesser extent, and, in their respective valleys, have found this deposit. It thus appears not merely that there has been "one series of lakes extending from the neighbourhood of Peking to Ning-hia-foo in Kan-su" (as Pumpelly says), which were drained by the Pei-ho, but that the larger portion of the country has been studded with huge fresh-water seas; that, in all probability, the central and fertile portions of Shan-si, the valley between Shan-si and Shen-si, and a large district of country in Honan on the north and south of the Yellow River, were covered with waters, connected together by lesser or greater streams: in short, that the courses of the Ching-shing-ho, the Fun-ho, the Yellow River, and, in all probability, the Poo-too-ho, mark the lines of four series of lakes, in addition to the series on the north; showing that they were all, in some way, connected together, receiving the same sediment, and

that the source of that sediment was the Yellow River spreading out from the north-west in several directions, and flowing slowly through these lakes by five different channels to the sea. These facts further show that the present mountain ranges and mountain masses in Shan-si and Chih-li were at one time islands; and that not only was the eastern portion of Shan-tung an island, but that there were islands in Shan-tung related in some manner to the great western series of lakes.

When was the country drained? This is difficult to determine. One thing, however, is clear, viz. that it was long before the Chinese historical period. When the ancestors of the people arrived in China, they settled in Shan-si, and had their first capital at Ping-yang-foo, and afterwards at two other places in the south-west of the same province. Again, in the *Shoo-king*, the ancient historical classic, part 3, book i. chap. ii., the Tai-yuen, or the Great Plain, is referred to, which still exists under the same name; and yet, further, in that same chapter, the soil of the province is described as "whitish and mellow," as Legge translates it—or, more correctly, as in his note, "whitish and easily pulverized," the very words which alone could express the character of the soil in the present day.

An ancient Chinese tradition referring to a time anterior to their advent into China, and when they were living on the confines of Central Asia, throws some light upon this question. It is given by Pumpelly,—quoting Klaproth's *Ritter's Asien*, i. 158,—and is the early

Chinese tradition of their first great flood. They say that "King Kung fought with Chwan-chio for the empire of the world. In his rage he struck with his horn the mountain Pu-chiau, which supports the pillars of heaven, and the bands of the earth were torn asunder. The heavens fell to the north-west, and the earth received a great crack in the south-east." This tradition has, therefore, some consistency about it. And it is certainly strange that, as Klaproth also points out in *Asia Polyglotta*, p. 28, the date of the great deluge in Chinese annals should so nearly correspond with the Hebrew and Brahminical, being as follows:—

Hebrew Samaritan Text	3,044 B.C.
Brahminical	3,101 „
Chinese	3,082 „

This early physical condition of North China also explains the peculiar character of the other provinces of North China, as we have already remarked. According to the Russian surveyors, Fuss and Bunge, the edge of the steppes of Tartary is 5,400 ft. above the level of the sea, and probably about 3,000 ft. or 3,500 ft. above the level of the edge of the plain of North China. This depth of soil, of such great width, carried down, was certainly sufficient—with the rising of the country previously referred to—to form the plains of Chih-li, Honan, Ngan-whei, and Kiang-soo. These facts also verify and greatly aid us in understanding the prodigious labours of "Yu," recounted in Chinese books, and noticed in my Journeys. It would appear that in

his time some obstruction had accumulated in the narrow gorge called Hoo-kow, or the "Pot's-mouth," 70 *li* S.E. of the city of Keih-chow, in Shan-si; or, as Dr. Medhurst gives it, latitude 36° 15′ N., longitude 6° 5′ W. of Peking; that in consequence of this the waters of the Yellow River had forced an entrance by the hills called Leang and K'e, which lie on the north-east of this, in the department of Fun-chow-foo; the first, Mount Leang, corresponding to the present Ku-gi-shan, translated "Spine Hill" by Dr. Legge, and lying N.E. of Yung-ning-chow; and the other, Mount K'e, was the Hoo K'e, or "Fox Peaks" hill, which lies on the west of Hiao-y-hien: for we are inclined to adopt the view of the Sung dynasty interpreters, who say that these are the hills referred to, and not those in Shen-si; and also that of Tsae, the commentator, who says that in ancient times the Yellow River flowed by the base of both these hills. Moreover, this view is the only one which affords a consistent interpretation of the words of the *Shoo-king*, especially those at the commencement of the second chapter of the third part, where we are told, "He (*i. e.* Yu) did his work at Hoo-kow, and took effective measures at Leang and K'e. Having repaired the Great Plain, viz. Tai-yuen, he proceeded to the south of Mount Yo," &c. That is, he first removed the obstruction and opened the gorge for the outflow of the waters; then he stopped up the new channels which the river had opened at Leang and K'e; and afterwards repaired the damages which the

flood had wrought in the Tai-yuen, or central plains of Shan-si. This, in all probability, was the old southern channel through which it filled the two series of lakes, whose dry basins now form those fertile plains above referred to. The great overflow of waters spoken of in the *Shoo-king* and *Mencius* is thus satisfactorily explained; and the marshy condition of many parts of the country—also vividly depicted in these books—was doubtless the result of this, and also of that great former disturbance of the aqueous equilibrium of North China which effected the first change in the course of the Yellow River.

JOURNEYS.

CHAPTER XII.

JOURNEY ROUND THE SHAN-TUNG PROMONTORY.

Lost in the Dark—Tombs of another Race—Wei-hai-wei—Kian-teu and its Inhabitants—Boulders and Granite—Fireworks and Jewels—Use of English a bad sign—Shih-tau and its Warehouses—Kau-tswun—Regal Honours and Inconveniences—Sulphur Baths of Loong-chuen-tang—Ning-hai.

In these notes I shall confine myself, in the first instance, chiefly to the route and natural scenery, noticing afterwards the most interesting objects that came under my observation.

Started February 21, 1865. I made for Ning-hai: our road for the most part lay on the sea-beach, and most enjoyable it was. In parts there were dangerous quicksands. We reached Ning-hai in the afternoon, and did some work during the evening.

In the morning started early, my course E. by N., and passed to the south of where we were wrecked when we first arrived at Shan-lung, and reached a town called Shang-chwang. It was market-day, and so I had the satisfaction of conversing with many country-

people. Thence proceeding, I came to a village, 50 li distant, called Leu-kow. The country was rather stony and uninteresting, and not very thickly populated; the mules going very slowly, darkness fell, and we lost our way, which was only a bridle-path across the moors. Fortunately one of the men was an old "rebel," and had the art of finding paths; he went creeping along the ground like a hound. By his aid the path was regained; but only to lose it again, and in a more tantalizing manner, for the ground was rocky and impervious to impressions. We became somewhat alarmed, lest we should have a night of wandering in the fields. After a time one of the men cried out—"Here it is!" And sure enough it was a road, but where it led to no one knew; there were hardly any stars visible. After awhile, the wind blowing in our faces brought the odour of the smoke of "kangs," certainly never felt before nor since under such auspicious circumstances; we almost shouted "Hurrah!" and onward we marched. By-and-by the smell became more distinct, and now dogs began to bark, and we knew we were near a village. After a variety of inquiries, we were directed to a miserable hole, said to be an inn, where we found a company of men playing at cards. There we rested for the night.

In the morning we set out for Wei-hai-wei, part of the way by the sea-shore, and through several villages, and by many tombs of odd shape. Inquiring about these tombs, we were told that they were

not Chinese tombs, but were found in the country when the Chinese settled there; our informant said such tombs were common in Tung-chow-foo: they were called by the people "*Moo-tsze-fun*," that is, "The tombs of Moo," the name of some clan. On the hills were innumerable oak-shrubs for the wild silk-worms. The district was populous, and the people well-to-do. In the afternoon we reached Wei-hai-wei—a walled city on the sea-coast, larger than Foo-shan-hien: many fields within the city were under cultivation. There was also a hill with temples in the north-west corner. The inhabitants were comparatively few, and the shops fourth or fifth-rate; the west gate was good, but the other gates were either closed or dilapidated. The town is a seaport, with a good harbour, the island opposite sheltering it from the winds, and it is a famous point of departure for junks to Corea. We found the people civil and well-disposed to our ministry. We visited one of the chief scholars, and left on the morning of the 25th. Having proceeded 25 li we came on a fair at Fung-ling, where we halted. Passing onwards, the road was very bad, and the country somewhat bleak, but we had glorious views from several points. We arrived at a village (35 li) called Kiau-teu, in the evening, and the following day being Sabbath, I preached all over the place, visited several of the people, and received return visits. I had large audiences, and found a natural pulpit on a large stone-bridge. The people were variously disposed, some

decent and respectful, others most flippant and careless, as if incapable of a serious thought or a straightforward action. The village is full of people of the name of "Liang," one of whom was lately the governor of Shan-si. The following was market-day, and we had the pleasure of disposing of not a few books. Leaving in the afternoon, we found the country strewn with huge boulders of various sizes, looking like so many cattle at rest with elephants among them. We also found beautiful granite of different colours, blue, green, variegated, &c. The villages were many, and we reached Poo-liau-kow, or Poo-liau-tswun, in the evening, having travelled 35 li according to the reckoning of the country; as this was far beyond my estimate, I inquired, and found that 8 li was considered 10 in this district. It thus appears that in country districts the length of the li varies as well as their weights and measures. Next day over a road hilly and stony, 25 li, brought us to Yong-ching-hien—a city on a sandy plain—with tolerable walls, but no business. Here we saw one of the finest displays of *fireworks* we have witnessed in China, and quite up to the description in *Du Halde*. This city is the most easterly *in* the promontory, and is famous for precious stones, as agates, carbuncles, &c., which are found on the sea-shore; I bought some, and obtained a beautiful piece of native amber.

On March 1 we left for Li-tau, 30 li away. The road was sandy at first, afterwards good, and the country fertile. The harbour of Li-tau is well sheltered but

shallow, and can never be of much use. There are opium-smokers as at all these ports. I heard English words spoken by passers who wished to let us know their accomplishments—often a bad sign; for English-speaking Chinamen are generally great rogues, having to pass through a course not only of Chinese wickedness, but of foreign wickedness in acquiring the language. Missionaries do not teach English, because the temptations of money and good situations are too strong for English-speaking Chinamen. Besides, Chinamen as a rule will not stay at school long enough to learn English so as to read books or speak it satisfactorily; they run away whenever they get a smattering sufficient to be a compradore, or supercargo, or ship-agent, or a servant. I heard a supercargo once raging at his grandmother for taking him away from school too soon—just before he could write properly—lest he should be converted; and assuring us, with the air of a savant, that "there was no danger of converting him."

Having finished our work, we went on to Ye-tau, a good-sized village with some respectable houses, and then left for Shih-tau. The road was good, the country undulating; we crossed a range of mountains, and found many village houses built of freestone, and streets paved with flags. As we approached Shih-tau, the road was causewayed with substantial stones for one or two miles; hence the name of the place, which means the "Stone Road Sea-port." The mountains around had

fine rugged peaks. We had great pleasure in our work in the town, and spent Sabbath there. In the morning I ascended the rocks overlooking the town, and saw the steamer for Che-foó with mails, the first for the season, which set all my thoughts astir. I visited several warehouses, and had long talks with the shop-keepers; in each warehouse there was a shrine and idols dedicated to the god of riches: Confucius tells them truly that "riches and poverty lie with heaven."

We set out on the 6th for Kau-tswun. The country was very fertile, with many villages and a large lake to the south of the road. The muleteer lagged behind, and was not to be found when we arrived at our destination; I sent back, but he could not be seen: there we were, without bedding, food, or money! Darkness came on; and at last, about eight o'clock, he turned up, saying coolly that "he had lost his way." Kau-tswun is a square village, lying low—a dirty place, full of dirty people. There was a large fair, and we sold many books; we then set out for Wun-tun-hien. The road lay over hills, and in some places it was very steep and stony; we had some fine views, and the pleasure of hearing the singing of larks. Wun-tun-hien is a small city, with good walls, the houses rather poor, but business pretty good. Here we again enjoyed many of the honours accorded in other lands to royalty: we were not only "the observed of all observers," but had the honour of a deputation from the mayor and magistrates to inquire after our health: not a new thing, for it awaits me

in most cities, especially if I stay over a night and day. Here, however, the curiosity of the people went a little beyond bounds; they tore the paper from the windows; pushed open the door of the inn, and seemed resolved to let us have no rest; they repeated words after us, and carried on all sorts of antics. Some of the literati came and called on us with the most patronizing air, as if thinking, "He is a poor barbarian, and must be treated like a child." These men generally got their deserts, and left wiser, if not better, men.

We next came to the village of Wang-tswun, where there was a fair, and thence to Loong-chuen-tang, where are sulphur-baths in a hollow among very high mountains, on which we heard the cry of the pheasant. Deferring our visit to the baths till daybreak, we thought we should find them empty, but, to our amazement and amusement, the square stone tanks were full of naked pigtailed Chinamen, packed as close as herrings in a barrel, back to back, and perpendicular. Our laugh did us more good than any bath.

Finishing our work, we went on to Ning-hai; our road lay through a fine country. There was a steep pass, on the summit of which was a temple and causeway. Crossing, we again entered a fine country, and reached Ning-hai. It was a market-day, and after finishing our work, we set out for home, which we reached that same day.

CHAPTER XIII.

JOURNEY FROM PEKING TO CHEFOO *viâ* GRAND CANAL, AND THE COUNTRY OF CONFUCIUS AND MENCIUS.

Departure from Peking—Bad Roads—Port of Peking—Canal Voyage and Scenery—Magpies and Tombs—Irrigation—Attention of People to Preaching—Purchase of Bibles—Wheelbarrows with Sails—Yellow River—Travelling by Wheelbarrow—Uncomfortable Beds—Misery caused by Rebels—City and Tomb of Mencius—City and Tomb of Confucius—Character and Influence of Confucius—Failure of Confucianism—Duke of Chow—Tomb of Shaou-haou—Priesthood and Laity—Travelling by Night—Tze-loo—Chinese Inns—Vicissitudes of Travel—Prosperous Close.

We left Peking in two carts on Tuesday forenoon, October 17, 1865, and reached Toong-chow in the afternoon. Our course lay over a flat fertile country, uninteresting save on account of its fertility and the active labourers everywhere to be seen. They had gathered in all their grain crops, but many were busy pulling up the stalks of the millet and beating the earth from the roots, with the view of storing them for fuel. Others were digging sweet-potatoes. We travelled by a route selected by the carters over country roads, often through fields, leaving the stone road for his Imperial Majesty and fine mandarins, who prefer the gratification

of their pride to the safety of their bones; and for ambassadors from foreign parts, who are confined to it by reason of etiquette. For, be it understood, this fine highway, once a magnificent road at least forty feet wide, the centre constructed of huge blocks of granite, from six to sixteen feet long by four broad, carefully fastened together, is now a perfect purgatory to those who are forced to travel over it; the stones being worn out of joint, and often lying at all imaginable angles.

Toong-chow-foo is the port of Peking, where the tribute and merchandise from the south are landed. It is most inconveniently busy for the street accommodation it possesses. Unlike those of Peking, the streets are narrow and out of repair. In passing through it, our carts took I know not how long, owing to the way being blocked up with gigantic wheelbarrows, heaped with bamboos, baskets, and such wares, which almost touched both sides of the street, so that they had to be pushed half way into shops to make way for our passage; and not only so, but twice we had a vehicle turned on its side and the men roaring to get it righted. It is amazing that the inhabitants tolerate such a state of things. Six men could have carried on their shoulders nearly all the contents of a wheelbarrow; yet there were generally two men pushing it and a donkey in front pulling with might and main.

At last we got through, and were fortunate enough

to find a covered boat, which we immediately engaged to go all the way to Lin-tsing on the Great Canal, at 850 old cash (about 4*s.* 6*d.* sterling) *per diem*. Having laid in a stock of provisions, we started and travelled all night. Next day we got on very well, and would have been in Tien-tsin early the following morning but for a strong wind and thunder-storm, so that we did not reach that city till Thursday afternoon. Having laid in a stock of Scriptures and books and tracts, I sent the boat forward to the west of the city to wait my arrival there. After spending the evening with friends, I made my way, with the help of a coolie and lantern, through darkness and mud, and at last reached the boat, slept on board, and was off at dawn.

We entered the Grand Canal at once, and, passing a bridge of boats, got fairly off. The level of the canal appeared to be a little above that of the country. The tide being at flood, we sailed rapidly through a country flat and fertile as before. Here we saw a new method of irrigation, and a very laborious one, by dipping buckets into the canal and throwing the contents into a tank, from which the water was carried along small channels into the adjoining fields. At some places, where the banks were high, there were two tiers of men drawing and throwing the water. As compared with other parts of China, the banks were well wooded.

A sudden noise of gongs and other instruments attracted us to the door of the cabin. It issued from

a large junk on the eve of departure. The crew were firing off squibs, burning paper, and beating gongs to appease the god of the canal and give them a prosperous voyage.

At night we tarried for a little at a small town called Koo-liou, and sold some books, but having promised a few extra cash to the boatmen, we got them readily to go on in the dark to Ching-hai-hien. Going ashore in the morning, we found a tumble-down city, originally not very large. There was some trade outside the west gate, and having sold a number of books, we set off again. The canal was extremely pleasant to sail on: the banks in fine order, beautifully sloped, and often raised considerably above the level of the country. Trade is not nearly so active here as on the canals about Shanghai. When the wind is contrary the men disembark and draw the boat, attaching the rope to the top of the mast, marching in single file, and often chanting portions of songs to help them to keep time. Large boats have twenty men or more to draw them.

Sailing during a good part of the night, we reached Ching-hien, another city of the third rank, where we spent the Sabbath. The city is even more dilapidated than Ching-hai-hien; the outer bricks on both sides of the city walls have been taken away, revealing the mud inside, which gives them a most dismal appearance. I preached twice in the forenoon: the people crowded to see us, and I had long conversations in the evening

with those on the opposite side of the canal. On both occasions one of the hearers asked me very seriously, "What they should do to believe on Jesus?" I mention this, inasmuch as the least indication of interest on the part of a people so painfully indifferent about divine truth, was cheering. It was also gratifying to find that the preaching had been understood.

We started before daylight and at eight o'clock arrived at a large village called Sing-gi, where a fair was being held. Here we sold a good many copies of the Scriptures and other books. Leaving at noon, we made for T'sang-chow, which we reached at dusk; I went ashore and sold a few books, and again at daybreak. Although a city of the second rank, there appeared to be very little business doing. The suburbs are straggling, and the city poor. In the old town there is a famous stone lion which has a great reputation in the country. Here, as everywhere along our route, the houses are all built of bricks: a great many merely of mud-bricks dried in the sun. All are plastered with clay mixed with straw, giving them a poverty-stricken look. Sailing on, we next came to Pa-tow. Here the canal appeared to wind a great deal,—some places being four, five, and six miles farther apart by water than by land; but this is not extraordinary when we consider that the beds of rivers have been taken advantage of in the construction of the canal. I fathomed it several times, and found the depth from six to ten feet—mostly over seven feet. It averaged

eighty to one hundred feet in width; but at certain seasons it must be both deeper and wider. There is a current, though not a strong one, flowing towards Tien-tsin. This canal must have been a stupendous undertaking, and speaks volumes for the early civilization of China. It extends from the gates of Peking, through Chih-li, Shan-tung, Kiang-soo, and on to Hang-chow-foo, a distance of about 650 miles.

In the afternoon we had a fair wind from the north-east, but bitterly cold; at dusk it increased to a gale, and we had to come to anchor under the lee of the bank, where we lay all night. The boat was neither air-tight nor rain-tight; but I hung my water-proof coat on the windward side, wrapped myself up in my blankets, and soon fell asleep amid the roar of the elements. The wind abated as the day dawned, and we lifted anchor. I thought it prudent to lose no time, and passed several places where I might have sold books, so that I might have more leisure in districts where no missionary had ever been. Thus we passed Sing-loon-jun, Pau-tow, and Toong-kwan-hien. At San-yu-ur we sold a great many books, and found the houses there better built and the people better clothed than we had seen elsewhere on our route.

In the neighbourhood of Pau-tow and onwards the canal became much shallower,—in some places not more than four feet in *depth*,—while the banks were dilapidated. Some improvement was observable about Tei-chow, and there were remains of fortifications along the

banks. Tei-chow is a large place; the southern suburbs extensive and busy. Trade, however, seems to have fallen off, as it did not fulfil the expectations we had formed of it from accounts in old books. The people bought from us very readily, and I sold a number of complete Bibles. We passed the night at Lau-kuin-tang, and, having sailed before daybreak, reached Koo-chiang-hien. This place has little trade; it happened to be market-day, and so the streets were more than usually crowded; but our sales were few. The aspect of the people did not indicate literary tastes. Mohammedans are very numerous along the canal. We found them at almost every place we visited; and, as in the north, they claimed kindred with us. They called out "Mussulman" as we passed along, to let us know who they were, and to find out who we were; and they bought many of our books.

From Tien-tsin—indeed, from Peking—as far as we had journeyed, the country presented the same aspect, namely, that of an extended "carse," with not a hill to relieve the monotony; the trees were few, and far from imposing. When I took a walk along the banks of the canal, my eyes met the same boundless expanse of winter wheat, patches of tobacco here and there, with rows of castor-oil plants to mark off the field. As we approached villages, there were always vegetable-gardens on the banks, in which were the fine white Shan-tung cabbage, carrots, red-topped and white turnips, thick-necked onions, and a variety of other

culinary plants. The people, too, have everywhere the same appearance and follow the same employments. They are much less refined than in the south, have a more boorish aspect; and the shopkeepers are only that remove above their country neighbours which such town-life and business habits impart. The shops are very much alike,—the same articles in stock, and the same furniture. In several places I found large manufactories of ardent spirits.

The absence of animal life is very remarkable. I saw no game all along our route,—only a few wild-ducks and fewer wild-geese. Now and then a flock of crows appeared, and among them the parson crow, with its beautiful white neck. Magpies abounded everywhere, the Chinese having a superstitious regard for them: they frequent the tombs, and the people suppose the souls of their grandfathers possess them! I could see no small birds; indeed, there is no brushwood in which they could find shelter. Pigeons, tame and wild,—the latter building in the temples,—are to be met with. There was a considerable proportion of horses at work all along the way; but mules, asses, and bullocks were found everywhere, drawing the plough or yoked to the cart. Often we were amused to see queer teams, viz. a cow, an ass, a mule and horses, and once or twice a woman, all drawing together; the whole household had turned out, man and beast. About fifty miles from Tien-tsin, I saw a great many good cows, evidently capable of giving a good quantity of milk. There were

also plenty of sheep, all of the same kind as at Peking, having huge flat tails, three, four, or five lbs. in weight, and many of them with a black head and white body. Beef and mutton were found exposed for sale in every place we visited.

A method of irrigation much practised interested us. A couple of men had a bucket slung between them by two ropes, one rope attached to the top and the other to the bottom. They dipped the bucket in the canal, and threw the water into a reservoir above them, ingeniously turning the hand so as to dip and empty it with great ease. Sometimes another tier of men assisted when the banks were high.

We reached Chung-kia-kow on Saturday night, and remained there over Sabbath. It is a large and flourishing town, with many extensive warehouses. We found a great business — consisting chiefly of cotton-wool, cotton-cloth, felt, silks, and mouth-pieces of pipes, of which there were immense quantities. Here also we saw camels resting in an inn, indicating trade with the north-west. Finding the town so important I stayed over the morning, and had my reward in selling no small number of copies of the Scriptures.

The windings of the canal at this point were not a little provoking; it was a perfect zigzag, worse than the links of the Forth below Stirling. I would advise travellers to take carts or ponies from Tei-chow: a distance of three miles by land may become nearly nine by water.

Arriving at Lin-tsing, we found the old city in heaps of ruins—the work of the rebels: all the business was done in the suburbs, which lay on the canal. The trade appeared to be rapidly reviving—there being many new warehouses and shops of considerable size—and an air of activity and hope characterized the people: the line of shops extended for two miles. The inhabitants received us civilly and bought our books. Here the canal divided, one branch going south by west, and the other east by south. The latter was nearly dry, and as it was in our direction we had to hire carts.

Leaving Lin-tsing on November 2, we found the country much more interesting; but in proportion to the attractiveness of the scenery was the discomfort of the journey. Instead of a boat we had a huge cart drawn by three mules and one horse; the cart had wooden axles, and was a lumbering concern, the rough road jolting us terribly, and so supplying abundant exercise to our muscles. As we left the suburbs we crossed the canal, and saw a few small country boats stuck fast in the mud. Proceeding, onwards we found cotton growing in abundance, and whole families, and especially women, picking the wool. We kept out of sight as much as possible, for our presence greatly alarmed the women. We saw large flocks of sheep pasturing.

Here we met many of their extraordinary wheel-barrows, moving along on dry ground with a sail set; each barrow having a great wheel in the centre, finely

balanced. Those we saw were laden heavily, and had a large sheet of cloth set on a framework in front; many of these sails were so rigged as to be capable of being raised or reefed at pleasure, the ropes or braces being attached to a hook close to the driver. We have never seen these wheelbarrows without pity; the strain to the men who manage them is enormous: indeed, we have never witnessed human beings under such heavy labour. We met many with fourteen bean-cakes on one barrow, equal to seven small donkey-loads; and often saw six bales of cotton on one barrow, though two are considered sufficient for a mule; but human labour is cheaper than animal. In many cases there were two men to one barrow, one dragging and another pushing; but, in such cases, the load was increased.

About dusk we reached a village with some good inns. As there was a fair just closing, we had the opportunity of selling a few books. We started at dawn with a guide. Just as the first rays gilded the horizon, we were saluted by the bell of a Buddhist temple calling the priests to matins; it was most pleasant to hear, and called up thoughts of home. Oh, that it had been to the worship of the "Great God from whom all blessings come!" Our road lay partly along the canal, still dry, or with patches of water here and there. By-and-by we saw the fine bell-tower of Toong-chang-foo in the distance, and reached the city about 8 A.M. We found it a most important place, in good order and well fortified. But the eastern suburbs far exceeded the city

proper in extent, and the trade appeared very great. We have seen nothing equal to it in China, unless in the suburbs of Shanghai or Tien-tsin. The city is nearly surrounded by water, partly lake and partly canal, and has communication with the Yellow River.

Up to this point of our journey we found it somewhat difficult to identify places mentioned in the old books; but here the country began to be exceedingly rich in historical associations. This attraction increased every day; culminating in the temple and tomb of Confucius, though not ceasing there. The city of Toong-chang-foo is supposed to take its name from a very famous man called Chang, who rose in rebellion against Yin, the last Emperor of the Shang Dynasty, and, having defeated him, took the title Wan (King Wan, of Chow), and founded the Chow Dynasty, of which his son Woo was the first recognized Emperor. Tradition makes him ten cubits high, with four nipples on his breast, a dragon's countenance and tiger's shoulders. He lived about B.C. 1100, and was the father of a still more renowned son, the Duke of Chow.

We left the city, and went parallel to the Grand Canal, and thus had an opportunity of examining the sluices: the canal was all but dry. The sluices are simple enough in their construction, but serve their purpose. We found many shells in the mud of which the banks are built, proving that the land had been the bed of the sea or lake; which, indeed, the aspect of the country

and soil left no doubt about. Arrived at Wo-chung, a village and military post, we disposed of a number of our books, dined, and again started. Hills appeared. How pleasant the sight of a hill! They were the first we had seen since leaving Peking. We knew that the famous Yellow River skirted their bases, and so our enthusiasm began to rise. The road became extremely clayey, and we nearly stuck fast. The country had evidently been recently flooded by "China's sorrow."* Slowly the river dawned on our vision like a mighty yellow dragon lying at rest on the flat land. We reached the ferry and found there another military post. It was said there were bands of mounted robbers in the neighbourhood. After some bargaining we got our huge cart and ourselves on board a large flat-bottomed boat, and crossed to the other side; but not without difficulty. The boat was dragged up the stream a considerable distance, and then let go. Several men at two huge oars tried to row us right across, but the force of the stream was too much for them; it carried us down a great way, but by-and-by we reached the bank, and were dragged up to a landing-place. I tried to fathom the river as we crossed; immediately on our being let go I found the depth eighteen feet, but about the centre I could not find the ground; owing, not to the depth altogether, but to the current and the moving mud. When I first saw the river, with small islets here and there, I imagined it could not be very deep; but, after

* A name of the Yellow River.

sailing across, my opinion altered. The deep places in the river must be constantly changing, but the quantity of water is so great that there must always be a deep channel somewhere. Here I had a good illustration of the way in which this wilful river behaves. As it flowed against the banks it visibly ate them away; the mud fell into its devouring jaws, reminding one of cattle browsing on, or a mower cutting, grass. After landing and surveying the country, I got still more insight as to the way in which the river worked mischief. The hills are not in ranges but separate; the country is marshy, and raised banks serve as roads. I was told that, four years ago, the river had found its way between two hills a mile to the south-west, and had flooded the whole district, and found an egress a little to the east of the village. I tried to estimate the average force of the current, and reckoned it not nearly equal to the tide at Shanghai; a gig-boat could be easily pulled against it, and I therefore suppose it may be set down at three or four knots an hour. Mr. Davis, of Messrs. Fergusson and Co., of Che-foo, sailed down the river from Tsi-nan-foo and sounded it all the way to the sea. He found the channel averaging from 18 to 26 feet, and the bar not so formidable as was anticipated; 3 and 4 feet at low water, and from 9 to 12 feet at high tide. He also tells us that the bar extended 1¾ mile and was not very broad. Mr. Ney Elias has since surveyed the river and given a full account in a paper read in 1869 before the Royal Geographical Society.

Our route lying direct through the scene of Great Yu's labours, I endeavoured to pierce the mystery of that flood which has so long interested Chinese scholars, and which is graphically described in the *Shoo-king* and in *Mencius*; and also tried to identify the hills and the rivers operated upon by that indefatigable minister. The Emperor Yaou thus speaks of the flood:—"Destructive is the overflowing of the waters, in their vast extent they overtop the hills, threatening the heavens." Mencius enters more into detail, and says:—"The waters flowing out of their channels inundated the middle kingdom; snakes and dragons abounded, and the people had no place to settle." Some have referred this to the Flood of Noah; but I am inclined to think that Mencius hints at the true reason. Consulting old maps of China we find that the Yellow River first of all flowed through the north of Chih-li, then between Shan-si and Shen-si, and has changed its course no fewer than ten times since B.C. 602; at one time disemboguing itself by the Pei-ho, at another by the Ta-tsing-ho, and sometimes by two, and even three, different mouths between these two places. Keeping this in view, and considering the nature of the country which we have just described, we gain not a little light upon the point. The whole district, containing the greater part of Chih-li, the north-western part of Shan-tung and all around, extending over I know not how many hundred square miles, is one great plain, with many marshes, many parts little, if any, above the

level of the sea. This river is not only one of the largest in the world, and the most wayward; it is constantly breaking through its banks, and so has been a perpetual source of anxiety to every dynasty; great is the labour and fabulous are the sums which have been expended upon it. In the Han dynasty—B.C. 200–A.D. 100—there were repeated floods. A great inundation occurred in A.D. 131, which took twenty years to remedy. In A.D. 1344 all the districts of Wun-shang, Kea-tseang, and Jin-ching were overflowed. Indeed, so repeated and disastrous have these been, that this river has got the name of "China's Sorrow." Now, looking at the tremendous amount of water poured out by it, and at the flat and swampy nature of the country, we can easily conceive of an inundation such as that described; the few hills, or rather mounds, would certainly be overtopped, or appear like insignificant islands here and there upon the surface of the waters. Thus the flood can be accounted for by natural causes.

Having again traversed this region, the extraordinary labours of Yu do not appear so superhuman as they once did. I used to think that the accounts given of his travelling over so vast a region in his four kinds of carriages—a cart for dry ground, a sledge for the mud, a boat for the rivers, and huge spikes in his shoes and staves for the hills;—of his incessant toil, passing his own door so often and hearing his infant child, he had never seen, cry, and refusing to enter, &c. &c., were to be set down as romance. But now I do not think

his labours impossible; he had the best men in the kingdom to assist him, he had the full sanction of the government, and all the resources of the kingdom at his disposal; the country, extensive though it be, is not impracticable; in a month he might go from one end of his field of action to another, and thus, by travelling about, and having the command of all kinds of labour, could easily complete his work. No doubt he must have been one of the most extraordinary of men, clear-headed, active, faithful to the Empire, philanthropic, and strong both in mind and body; we see this even in the brief description we have of his toil. He did not, like his predecessor K'wan, who had been first appointed and had failed in the works, dabble away at the banks and details; he placed his finger at once upon the sore point, saw the cause of the disaster, and set to work there. He first fixed upon and mapped the high hills and great rivers, defined the ranges of the former, and found out the courses of the latter. This done, he divided the country into nine provinces, and arranged how he could most efficiently drain off the waters. He then set to work, commencing at the hills on the north-west of China, at a place then called Hoo-kow, lat. 36° 15′ N., long. 6° 5′ W. of Peking, in the present department of Seih, where the river was manageable; and here he cut off the force of the Yellow River. He then, to use his own words, "cleared out the nine rivers and led them to the sea, and deepened the canals and led their waters into the rivers." Thus

in the course of a few years—some say three, others eight—he drained the country, and the people returned to their employments. I also during the journey tried to identify the mountains and rivers mentioned in the *Shoo-king*, as having been operated upon by Yu. The mountains still stand; but the rivers are less easily identified; and no wonder: for the soil is flat and yielding, and nearly 4,400 years have elapsed since then. Some of the rivers, however, are clear enough. The Hang River, and the Wei River in the Koi province, mentioned in the *Shoo-king* (book ii. sec. i.), still follow their old course; the former is the river which flows from Pau-ting-foo to Tien-tsin; and the latter is that which comes from the neighbourhood of Hok-kien-fu. The first is now called the Shang-si-ho, and the latter the Poo-too-ho River; they unite a little to the west of the Pei-ho, then fall into it, and flow in its channel on to the sea past Tien-tsin: we marked the place where they entered the Pei-ho, as we sailed past it on our way to that city. The river called the Yih-shui must be an old name for the Pei-ho.

The preceding notes show that another change of the course of the Yellow River has to be recorded. Twice, if not thrice, within recent times has its embouchure changed from the Yellow Sea to the Gulf of Pe-chih-li and back again; an extreme range of no less than ten degrees of latitude, from the Pei-ho, where we find its northern mouth after the days of the Great Yu, to the ancient channel of the Hwui; of which,

about the commencement of the Yuen dynasty, A.D. 1194, it took forcible possession.

Having disembarked, we were surrounded by soldiers, but with no hostile intent. They had heard that we had books for sale, and were come to buy. We sold not a few to them, and to travellers like ourselves on the banks of the river. We then made for the village of Li-lieu-kiau, one-third of a mile distant, and tried to pursue our journey; but found it expedient to desist, owing to the roads being so bad. Next day the cart stuck fast, and we had to give up all thoughts of that mode of conveyance; the only other available vehicles being those wonderful sailing wheelbarrows, we hired three of them. An officer, a fine well-dressed young man, came and examined my passport, and was extremely polite. When our cart was observed in the mud, with a multitude of clod-hoppers whom we had employed trying in vain to right it, a small company of soldiers drew near and in a few minutes rescued our precious caravan out of its fix, and, furthermore, refused any money for their pains, but eagerly took a few books which we afterwards offered them. Everything being arranged, we started on our wheelbarrows next morning at 3.30 A.M. And we were glad to get off; for the inn was a comfortless place, and we had to sleep on our book-boxes. The beds all over this district are what are called "Cold Kangs;" they are very low, and built of mud, only one brick above the ground. Of course there were bamboo bedsteads in the city inns, but seldom

anywhere else. The country people lie on these wretched "kangs" all the year through. We found our wheelbarrows very tiresome; for though one man dragged in front and another pushed behind, we only went at the rate of one-and-a-half miles an hour.

At first the road lay along banks raised as a defence against the Yellow River, reminding me of Holland. As day dawned we entered a hilly district, crossed several streams, and passed along the side of a beautiful lake with swarms of water-fowl, teal, ducks, geese, and also wild-swans: the first we saw in China. The lake was the remains of a flood of "China's Sorrow!" In the genial sunshine I really enjoyed myself on my wheelbarrow. As we got to the old level country we were fortunate enough to have a breeze right on our backs, which accelerated our pace to about two-and-a-half miles an hour, so we got to Toong-ping-chow about 3.30, making 70 li in twelve hours. The men said that, had it not been for the wind, we should not have been there till dark.

Putting up at a tolerable inn, a great crowd collected in the yard to see us. Selecting an elevated place, I told the people our errand, preached the gospel, and then showed them our books; which they bought as fast as we could sell. Unfortunately, the other barrows had not arrived, and we had not a sufficient variety; nevertheless, what we had went off rapidly. After an hour-and-a-half the barrows appeared, and the sale was renewed, and was only

stayed by darkness. Next day we went outside the city, and sold so many books that we found it necessary to stop the sale, fearing we should not have sufficient left for other places.

This city is on a river, and the country around is flat and fertile. The farmers were busy sowing wheat, an indication of the mildness of the climate, and that we were far south from where we started. Prodigious quantities of arrowroot were growing. The district was anciently called Tong-yuen, and is referred to in *Shoo-king* as having been brought successfully under cultivation by Great Yu. The soil and its productions correspond to the description given more than 4,000 years ago: it is still "clayey, red, and rich, and the trees and grass strong and bushy." The city has evidently taken its name from that same passage in the *Shoo-king*, "Toong-ping," the Eastern Plain, and hence called Toong-ping-chow. After the murder of the Emperor "Seang," fifth of the Hea dynasty, the Bamboo books tell us, that his Empress "Min" fled to "Yew-ping," the old name for this place. It would likewise appear, that it was the birth-place of Shaou-kang, the succeeding Emperor. In this neighbourhood was fought the great battle which put an end to the "Hea" dynasty, and introduced the dynasty of "Shang." History tells us, too, that several times the inhabitants have been driven from their homes by the wayward and terrible river. One great flood is mentioned in A.D. 1344.

We had great difficulty in finding carts, but having applied to the authorities, we obtained one late in the afternoon. As we proceeded, we found the country more and more fortified: every village had either a mud-wall around it, or the inhabitants were busy constructing one. This was owing to the presence of rebels. A few days previously they were within 200 li; but news had come that they had divided their forces, and were departing, one division due south, and the other to Honan. Burning villages could be seen from where we were.

Next morning we rose at two o'clock, and made for Yen-chow-foo. At day-break we crossed the classic "Wun River," broad, full of water, and well supplied with boats. It is one of the rivers mentioned in the Tribute of "Yu," as that by which the produce of the north country was conveyed to the river "Tsi," thence to the capital. It is also mentioned in the *Lung-yu*, book vi. chap. vii., where Min-tse-k'een, not wishing to serve the Ke' family, says, "Decline the honour for me politely. If any one come again to me with a second invitation, I shall go and live on the banks of the 'Wun.'" The river was of great use in the Yuen and Ming dynasties, under whom it was used to feed the Great Canal. Having crossed the river, we soon reached the city of Wun-shang-hien. The gates were not yet opened, and great was the trepidation concerning the rebels; but after waiting a little we were admitted, the soldiers scanning us rather suspiciously. Having

breakfasted, we had a dispute with the carter, a dishonest and ill-disposed fellow; but things being righted, we set out, and driving quickly, reached Yen-chow-foo in the afternoon. As we approached the city, we met families in carts, some returning to their homes, having heard that the rebels had left their district, and others hurrying to the city for refuge; the men walking, whilst the carts were filled with women and children, sitting on sacks of corn, with articles of furniture piled up in front and back, and the live-stock yoked to the cart. We saw a poor sick boy in one cart, to whom death seemed very near. Oh! the misery of an ill-governed country! Meditating thus painfully, my attention was arrested by a grove of tall cypress-trees, with a high tablet in front, which I found was the burial-place of "Hwuy-lew-pea," mentioned in the books of Confucius. He was an officer of the kingdom of Loo, had been chief criminal judge in his day, and was a man of virtue and talents, and famous in China. The victim of envy, he was thrice dismissed from office. He had a vein of irony in him—witness this sentence:—"Seeking to serve men in an upright way, where shall I go and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what need is there for me to leave my native country?"

Soon the pagoda and walls of Yen-chow-fu came in sight: I was now approaching the district rendered classic as being the birth-place of the two great sages of China, and the scene of many of the more important

events in their lives. This city takes its name from one of the nine divisions of ancient China, into which, we are informed, the Supreme Ruler, in a vision, told Yu to divide the Empire. It stands in the centre of the old kingdom or dukedom called Loo, so often referred to in the classics. This is certified among other things by an inscription of four large characters over the top of the west gate, telling us that to the west lay Chau and Wei, and we know that Loo lay to the east of these places. The father of Confucius is said, on a tablet in the temple of his son, to have ruled over this place in his time. The city lies on the river called the Sze-shui.

We found Yen-chow-foo more fortified than any city we had yet come to, with tents on the walls, and every place guarded. Our passports were examined, and two parties called at the inn in the course of the evening to inquire who we were, and how many men were with us. The city did not appear to be very rich, and it bore a strong resemblance to Tung-chow-foo. Having passed a night at Yen-chow-foo, we started for Tsiu-hien, the city of Mencius, which lies S.E. fifty li from this place. On our way we passed the grave of Tan-tai-mee-ming, who "never took a short cut in walking, and never came to his superior's office except on business;" and also of Li-joh-sz, a man famous in the Ming dynasty: indeed, almost every tablet on the roadside had a history, and much could be written about them.

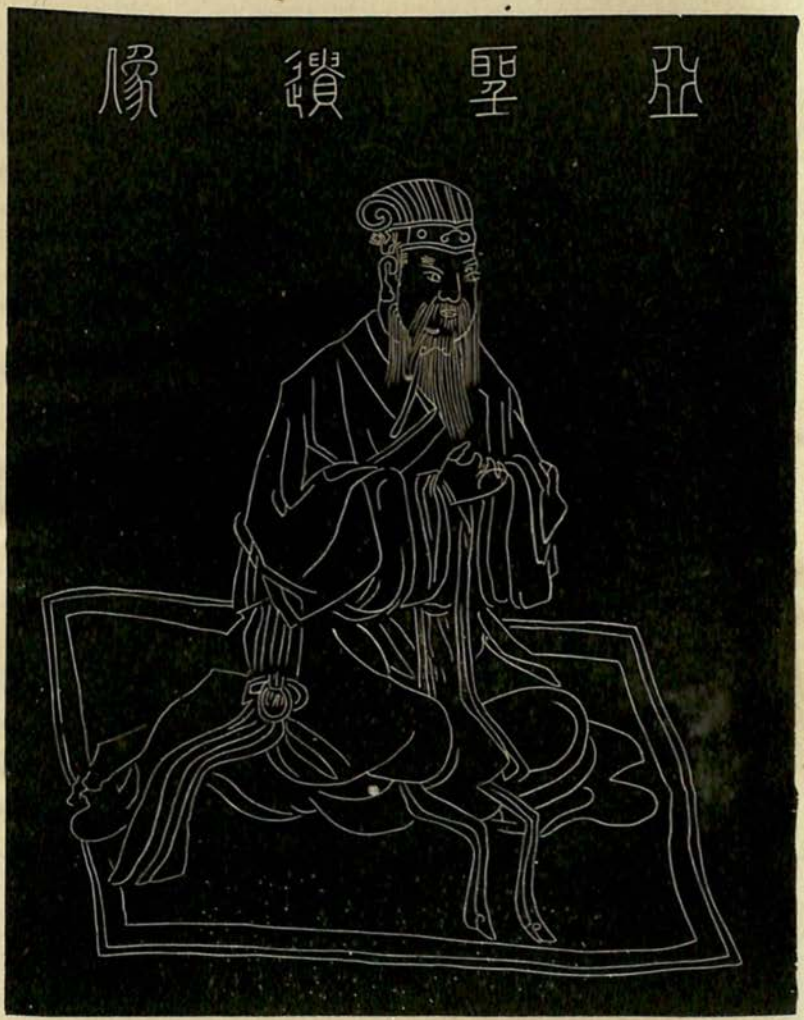
As we approached Tsiu-hien, or Tsow-hien, we were struck with the beauty of the place. Lying at the foot

of the range of hills, its sombre walls and sentinel-like pagoda stood out prominently, while the hills formed an enchanting background to the picture. These hills have a history; that high peak toward the south-east is the "Yih" mountain, or "E" mountain, spoken of in the *Tribute of Yu* as the place where grew that solitary dryandra, the wood of which formed part of the articles conveyed to the Emperor, and which was used for making lutes. The mountain is famous at the present time for its supposed natural curiosities; here is a famous stone drum, another rock in the shape of a great bell, and yet another of octagonal shape, on which can be seen the eight diagrams.

While here we proceeded to visit the Temple of Mencius; no small pleasure to us. The temple stands to the south of the city, outside the south gate; it consists of a series of buildings facing the south, surrounded by cypress-trees, and enclosed by a high oblong wall. The gate-keeper, a very obliging man, admitted us, and took us over the entire place. It is of the same character as ordinary Confucian temples which are found in departmental cities, only on a far grander scale. One of the first things which struck us was a huge tablet erected by Kang-hi in honour of the sage. It stands on a monster tortoise, 12 feet long by 6 feet broad, and 4 feet high. The tablet itself is at least 20 feet high, 6 feet wide, and 20 inches thick. The pedestal and the tablet are each of one slab, and the marble is beautiful and finely cut. Passing through a central gate

and along an avenue of cypress, we saw there were many tablets in his honour on each side. The Han and Soong, and almost every dynasty, is represented. Kien-loong has his pailow or tablet in a pretty little temple or summer-house. Our attention was drawn to a well, evidently believed to be a great wonder by the people, as it was said to have been made by a thunder-bolt. We were then shown some interesting engravings on marble tablets illustrating the genealogy of Mencius and incidents in his life.

The main building is two-storied; the tiles are yellow and green; the upper balustrade stands upon *eight* beautiful marble pillars, each of one piece, on which were cut ornamental gravings. Walking up the steps which lead to the main temple, we passed between the pillars and thus entered the great building. Right in front is a large statue of Mencius himself, on a platform and enclosed in a gorgeous shrine. With this statue we were deeply interested, as it is said to be a good likeness. He was of middle stature, stout, and having a ready-for-anything appearance, with a round full face, sanguine, bright eyes, thin closed lips, and a large, flattish nose. The effigy conveys the idea of a man, thoughtful, resolute, outspoken, and experienced in disappointment and sorrow. In another place we saw his likeness graved on marble with the same features, and on the east side a small temple with another image of him when he was a very old man. On the left hand of Mencius, in the main temple, also on a shrine,



MENCIUS.

REDUCED FAC-SIMILE OF A RUBBING FROM A MARBLE SLAB IN HIS TEMPLE AT TSIU-HIEN.

was an image of his favourite disciple, Yo-ching-tsz. Before the sage, and also in front of his disciple, were frames, on which sacrifices are offered at the proper seasons, on the second and eighth month; and also huge incense-pots. The verandah behind the temple is likewise supported by eight plain marble pillars, and the side verandahs by five pillars each. Behind the main temple was a temple for the father of Mencius, in which was no image, but only a tablet with the inscription, "The spirit's resting-place."

My readers know that Mencius is placed next to Confucius in the estimation of the Chinese. He was born B.C. 371, and so was contemporary with the latter years of Plato, with Aristotle, Demosthenes, and the worthies of these days. He lived eighty-four years. I felt extremely interested in visiting this place and looking on the statue of the sage. All who have studied his writings must respect him: the clearness and force with which he enunciated the great principles of public and private morality, his just views of the positions and relations of prince and people, his illustrations and enforcement of the division of labour, his zeal in the exposure of error, and his frank and outspoken deportment, will ever commend him to Western as well as to Eastern minds.

After a minute survey, we found that the lineal representative of the family was at home, and we resolved to call upon him. His residence is on the west side of the street leading to the south gate, the

temple being on the east side opposite. Accordingly I sent in my card, one English and one Chinese, and was most politely received. My assistant and myself were invited into a side-room, where we had tea presented to us. After a little we were called into the chief court, and there had a short audience with him. He was a man of sixty-five years of age. His eldest son was from home, but his second son and his grandsons were all arranged on his right and left hands, and thus he received us. His resemblance to the statue of Mencius struck us at once: the same short, stout, active frame and frank demeanour. He asked a few questions as to England, made a few remarks on our dress, and then retired. We sent him a present of the complete Scriptures and several scientific books: he returned the compliment by presenting us with a copy of several inscriptions and books. I felt a strong interest in him and his family; his sons were bright and wholesome-looking youths. He was the head of the seventieth generation from Mencius, and thus members of the seventy-first and seventy-second were also before us.

The Emperor Shin-tsung, in A.D. 1083, issued an order constituting Mencius the "Duke of Tsiu," and also ordering this temple to be built. Several changes have been made in his title since then; but his representative has, I believe, no special title. One of his descendants, called "He-wan," of the fifty-sixth generation, was made, by Kea-tsing, A.D. 1522–66, a member

of the Hanlin College and of the board in charge of the "Five king, or five classics." This honour was to be hereditary in his family, and the holder of it to preside at the sacrifices of his ancestor.* The head of the clan receives a large pension from Government. Outside the south gate of the city we found a large tablet in honour of the mother of Mencius, with an engraving on the marble slab illustrating the famous story of his mother cutting through the web she was weaving, to point out to him the evil of leaving things half done and not pushing his studies on to completion. Here also is another tablet telling us that Tze-tse, the grandson of Confucius, dwelt on this spot and composed the classic called the *Tsoong-yoong* or the *Golden Mean*.

Entering the city we began our work, devoutly thankful to be permitted to preach the Gospel in the city of the sage and to his descendants. The people listened with considerable interest, and afterwards bought all the books we had brought from Yen-chow-foo. Meantime, the authorities had heard of our doings, and messengers came and insisted on our going to the yamun, or police-office. We always carried our passport; but, unfortunately, having changed our dresses, the invaluable document was with our luggage in Kio-foo-hien. We did not say so, but explained who we were; and when they found that we had finished our work, and were actually departing, they, Chinese-like,

* See Legge's *Classics*, article Mencius.

let us off. "If he be a rogue, we at any rate are getting quit of him; let the trouble fall on others," was their mental exclamation.

Emerging from the city, a comparatively poor one, we made for the burial-grounds of the family of Mencius. Their graves are situated on several small hills, about twenty li from the city, covered with oak, and cypress, and bushes of various kinds. The Chinese conceive the grandeur of a graveyard to be proportionate to the number and thickness of the trees: certainly, their burial-grounds are pleasanter than our bare walled-in fields. At the first hill a guide conducted us to the tomb of the mother of Mencius. Wending our way through the pleasant woods, I was interested in finding such a multitude of grave-stones with inscriptions. The name and the generation of the person were always given; and it would not be difficult to form a history of the clan from them. Here was a family of the sixtieth generation, another of the forty-first, another of the fifteenth, and some down as far as the eighth or ninth. With the tomb of his mother we were disappointed. Students of Mencius will recollect that he brought her body from the kingdom of T'se, and gave her such a splendid funeral that his disciples blamed him for his extravagance. Her resting-place is merely a mound covered with bushes and grass. In front of it were three tablets, the centre one in her honour; before the tablets is a huge stone table and a niche for the sacrifices, which are offered twice a year. At a short

distance there is a small temple where the worshippers rest and prepare themselves for their service. On inquiry we found we were fifteen li from the tomb of the sage himself; and learning that it was simply a repetition of his mother's, a mound and tablets, etc., we refrained, and pushed on to Kio-foo-hien, the city of Confucius, where we were gratified by the attention of the people and the number of books we sold.

This city is much better and busier than that of Mencius, and is chiefly inhabited by the descendants of the great sage,—eight families out of every ten bearing his surname. It has two south gates, the one on the west side being opened only on the visit of an Emperor: this one is in front of the Temple of Confucius, and leads directly to it. The temple occupies a large portion of the western part of the city, and the chief part of it stands on the place where Confucius lived. Like the Temple of Mencius, it is built after the manner of the Confucian temples common in China, but on a grand and most superb scale: take it all in all, I have seen nothing like it in China. There is no structure in it to be compared to any of our first or second-rate cathedrals, but the combination and effect of the whole is more imposing. The inclosure is oblong; one square is shut off from another by grand gates. There are also two bridges, made, as I was told, for the sake of the "fung-shui," or good luck; and, certainly, there did not appear to be any other necessity for them. A grand avenue leads from the magnificent

south gate across the bridges, through the inner gates, and on to the main temple. The squares are full of tall and venerable cypress-trees, and the sides of the avenue are crowded with tablets in honour of the sage. Every dynasty is here represented; and many of the tablets were thus extremely important.

Early in the morning we set out to view this place. A silver key soon opened the door, and we found the keeper as obliging as our friend at the temple of Mencius, for he took us over it all. The enclosure is divided into two parts by a thoroughfare, for the convenience of the citizens; for it is too large to go round. The chief objects of interest are on the north side, to which we went first, and, from the moment we entered, my mind was engrossed with objects of interest. On the left hand was a cypress, said to be planted by Confucius himself, and its gnarled aged trunk bore evidence of great age. Not far from it was the place where he taught his numerous disciples, now occupied by a huge pavilion open to the south. Everywhere are inscriptions in his praise—among others a poem composed by Kien-loong himself, which is engraved on a marble tablet. In front stands the Grand Temple, a lofty building for China, and a most spacious one of two stories. The upper verandah rests on gorgeous marble pillars, 22 feet high and about 2 feet in diameter, which at a distance appear as if huge dragons were coiled around them and hanging from the top; but, on examination, it was found that these dragons were cut out of

the marble, and the pillar and all its rich ornaments are of one piece. The tiles of the roof are of yellow porcelain, as in Peking, and the ornamentation of the eaves was all covered with wirework to keep it from the birds.

Inside this building is the image or statue of Confucius, in a gorgeously-curtained shrine, holding in his hand a slip of bamboo, such as was used for writing upon in his days. The statue is about 18 feet by 6 feet, and is life-like. Confucius was tall, strong, and well built, with a full red face and large and heavy head. Here he is represented in the attitude of contemplation, with his eyes gazing upwards, looking much more serious than Mencius, but without his attractive, straightforward, dogged air. On the tablet is the simple inscription, "The most Holy prescient Sage Confucius —His spirit's resting-place." On the east side are images of his favourite disciples, arranged according to the estimation in which he is said to have held them. Mencius is in an inferior position on the west side, and I must say I felt indignant at this. The roof of the building is crowded with tablets hung up in honour of the sage, each vying with another in extravagant praise; one says he was equal to heaven and earth, and others are as blasphemous. Before him, and also before his disciples, were the usual frames for sacrifices, and in front of these, beautiful incense-pots; beside them were several most interesting relics, such as vases, said to be of the Shang dynasty, B.C. 1610, the work on which

was superb. There were also two bronze elephants, reported to be of the Chow dynasty, and a table of that same era of dark red wood. Whether we believe in their declared antiquity or not, there can be no doubt of their great age, and their appearance speaks volumes for the art of the nation in ancient days: the forms and the carving are alike exquisite.

On the west side are two temples; one in front, in honour of the father of Confucius, who is said to have governed Yen-chow-foo, and one behind, in honour of his mother. These are plain temples, without images, having only tablets. On the east side are temples to his five ancestors, and a large block of marble, whereon is a genealogical tree,—there is nothing new under the sun,—giving all the branches of his family. On the same side is a well, from which the sage drank; I got the man to let down a bucket, and tasted the water, which was excellent, though a little sweetish. On this side, also, is a place which he is said to have used as his school. The building behind the Grand Temple was the temple in honour of his wife, in which, likewise, was only a tablet, and no image. The second temple behind that contained four tablets, erected by Kang-hi in his honour, one character on each, and the interpretation was, "The perspicuous teacher for ten thousand kingdoms." Here, also, were three pictures of the sage on marble: one, an old man, full length, rather dim, having no date; the second, smaller, with seal-characters on the side; the third, and best, giving only his

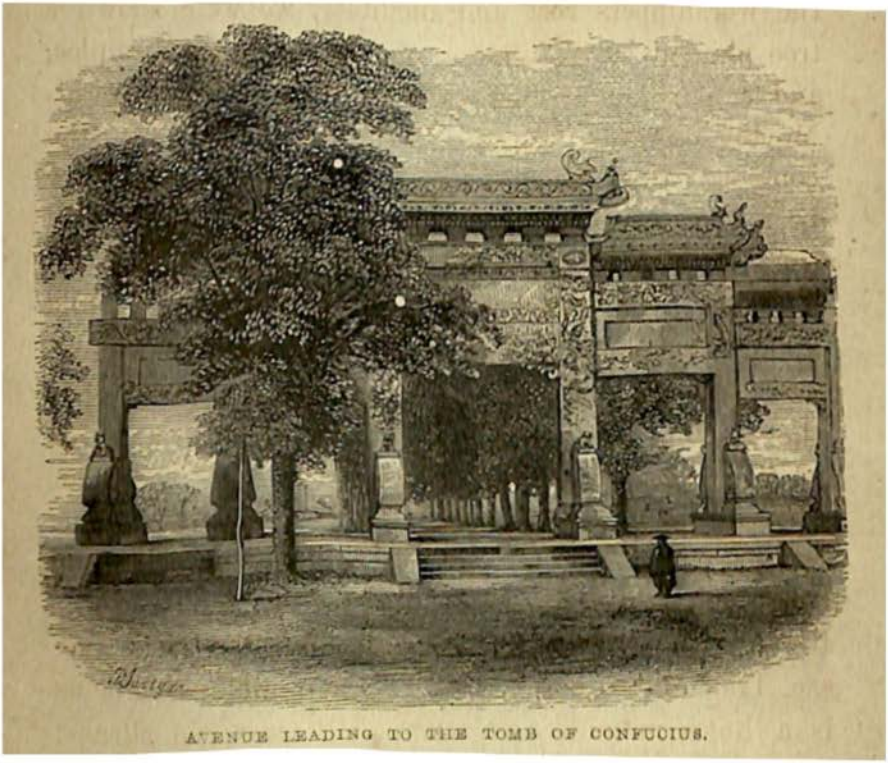
head and shoulders. These varied somewhat, but were substantially alike. All of them gave the mouth or lips open and front teeth exposed, and the full, contemplative eyes.

Immediately behind these are gravings on marble, illustrating all the chief incidents in his life, with appropriate explanations at the side. Of these there were altogether 120 slabs, which are built into the wall. The greater part of them were in good preservation, and extremely interesting; the more so as they also give a clear idea of the dress, furniture, carriages, and houses of those ancient times. I was fortunate enough to get a copy taken on paper of all these three portraits and marble slabs, which I cherish as most interesting objects.

The southern division is less important than the northern. It contains tablets innumerable, cypress-trees, gates, walls, and bridges. Here in ancient times is said to have stood that "Spirit Tower," alluded to in the *Shoo-king*, and quoted by Mencius (pt. i. chap. vi.) The Duke lives in a mansion adjoining the temple on the west. In this mansion was the house, in the walls of which were found the classics; hidden there for fear of that destroyer of literature and learned men, the Emperor Tsin. The present Duke is a youth of sixteen, and is under his cousin as governor. On my second visit I had the pleasure of an interview with him, which is described in my Journey.

Sending off the donkeys and books before us to

Sze-shui-hien, in company with my native assistant and one of the muleteers, I paid a visit to the tomb of the sage. A fine avenue of old cypress-trees leads due north



AVENUE LEADING TO THE TOMB OF CONFUCIUS.

from the north gate to the burial-ground. In a forest of oak, cypress, and other trees, enclosed by a high wall, is the grave. Entering the graveyard, we passed through a finely ornamented gate, and then to a second avenue, with lions and other creatures in stone on either hand, and the unfailing cypress overhead. As we approached the tomb, two sages, larger than life, faced each other, looking most solemnly, as if they wished

to remind the visitor of the sacredness of the place. Passing the house where sacrifices are prepared and the worshippers rest and meditate, we were shown a tree planted by Tsze-kung, one of the sage's disciples, and a pavilion erected by Kien-loong, the Emperor. Moving onwards, we came to the tomb of Tze-sze, who composed the *Tsoong-yoong*, and who is said to have been the preceptor of Mencius. We looked at it with great interest, for he certainly fulfilled Confucius' anticipations, who, hearing one of his observations while a boy, exclaimed, "Now, indeed, shall I be without anxiety. My undertakings will not come to nought: they shall be carried on, and flourish." When we think of "his tattered coat without any lining," and "his nine meals in thirty days," his comparative life-long poverty, his travels, his devotion to the dissemination of truth and right principles, we say, Peace to his ashes! Right justly does he bear the title, "Philosopher Tze-sze, Transmitter of the Sage." The tomb of Confucius is a huge mound, overgrown with trees and shrubs, having in front of it the usual arrangements for sacrifice. Beside it stands a tablet, 25 feet high by 6 feet broad, on which are engraved the name and doings of the sage. On the west side of the tomb was the place where Tze-koong sat for six years over his master's grave and mourned for him. When asked why his master should be ranked as a sage, he replied, "I have all my life had the heaven over my head, but I do not know its height; and the earth under my feet, but I

know not its thickness. In serving Confucius, I am like a thirsty man who goes with his pitcher to the river and there drinks his fill, without knowing the river's depth." He is pre-eminently respected by the Chinese, inasmuch as while many of the disciples built huts around the grave and dwelt there for three years, he alone made his residence there for three years additional, sorrowing for his master.

TOMB OF CONFUCIUS.

On the west of the tomb of the sage is that of his son, "Le," the father of Tze-sze, and all around the graves of the chiefs of the clan. Towards the east

are the graves of his less important posterity; and, as in the burial-ground of the family of Mencius, we found on the graye-stones the register of generation after generation. On our way home we met a funeral of one of the house. There was the usual music and paraphernalia of Chinese obsequies, but on a small scale, indicating comparative poverty. The chief mourner was a tall, well-built old man, as the majority of the sage's descendants are.

Such is the present condition of the grave of Confucius. Rumours were abroad, that it had been devastated by the rebels. They indeed approached the city, and were asked whether they wished to destroy the temple of the great sage. They repudiated the design, but avowed their intention to kill the unjust mandarin. When informed that the chief mandarin was one of the Confucian family, they retired from the city; but, as a great many of the country-people who lived in the neighbourhood had gathered together in the graveyard, thinking to protect themselves partly by the sanctity of the place, and partly by the wall which surrounded it, the rebels—blood-thirsty men—attacked them, and murdered multitudes.

The character of Confucius has always been an enigma to me. I never could discover the secret of his power—"where his great strength lay." There is nothing in his writings, nor in his achievements, nor in his remarks, as recorded by his disciples, which afford an adequate explanation of the extraordinary influence

he has exercised upon successive generations in China. Nor can I yet fully satisfy myself. Still his statue and his likenesses engraved on the marble tablets have thrown some light upon the subject. He appears to have been a "lordly man," a man of commanding appearance; and also one of those "wisely wise" men who intuitively perceive the springs of human action, and who can attract men and move them according to their wishes. There have been far more original men in China; the Emperor Tăng, of the Shang dynasty, and the Duke of Chow, whose temple also stands in this district, surpassed him. Even Mencius is before him in force of reasoning and sturdy honest advocacy of what appeared truth and duty; yet no name in China can be compared in power to that of Confucius. In a certain sense *Confucius is China*. His merit and fame consist in his having collected and edited the ancient records of the Empire, and having advocated and enforced those grand sentiments and just views of duty and far-reaching precepts of the old kings, which startle us even yet by their freshness, power, and comprehensiveness.

There is yet another question relating to the sage, which I have often asked myself—What part does Confucius and the system he framed play in the Providential Government of the world? But this is too wide and difficult a question to discuss here.

The temple of Yen-hwuy, the favourite disciple of Confucius, also stands within the city of Kio-foo-hien,

CONFUCIUS.

REDUCED FAC-SIMILE OF A RUBBING FROM A MARBLE SLAB
BEHIND HIS TEMPLE AT KIO-FOO-HIEN.

and the graveyard of his descendants on the outside of the north gate. We postponed a visit to them till a future period, and they will be found described in the journal of my trip to Nankin; we therefore passed on to visit the temple of the Duke of Chow.

The Duke of Chow was, undoubtedly, one of the greatest men China ever produced, and there have been not a few mighty men in the now worn-out Empire; Confucius perpetually set his example before his followers. Accordingly we approached his temple with no little interest. The building stands in a large enclosure full of old cypress-trees. On the right and left of the avenue are tablets erected to his honour by almost every dynasty. His statue faces you as you enter the temple, and is a striking figure; the image is of a large-boned strong man—bluff, good-natured—with a magnificent head, and countenance full of intelligence. Though not altogether like Mr. Binney, the Nonconformist preacher, yet the figure instantly reminded me of him. Looking at it, we could easily believe how a man of that stamp could act and speak as the Duke of Chow did. This Duke is said to have been miraculously conceived; after birth his mother, fearing something inauspicious from his conception, exposed him to be trodden to death on the road-side, and on the ice; but he was always preserved, and at last taken home and nursed, and as he grew up he was a wonder to all. The Duke himself had no belief in the fable of his origin. In one of his speeches he says he was "the son of King Wan, the brother of

King Woo, and the uncle of King Ching. His brother, King Woo, was the founder of the Chow dynasty, whom he mightily helped by his great talents.

The tomb of Shaou-haou is that of one of the semi-historical Emperors of China. It lies a little to the east of the temple of the Duke of Chow, in an oblong enclosure surrounded by a high wall. In the temple are no images, but only the place for a tablet, which we were told was in the city, being repaired. The most interesting object lay behind this building. It was a pyramid built of large blocks of granite, with a small house on the top, with turned-up eaves in the present Chinese fashion, and covered with porcelain tiles. An old tree grew out of the middle of the pyramid, and gave the whole a most venerable appearance. This pyramid was not to be compared to an Egyptian one for size. But here lay the secret of attraction—to meet a pyramid in China! Behind the pyramid was a mound for the sake of the Fung-shui. This Emperor is said by some to be the son of Hwang-ti—the first reputed Emperor of China—and by others he is said to be the grandson. But this matters little; he is said to have succeeded Hwang-ti, and reigned about 2500 B.C. Chinese writers tell us that "anciently the people attended to the discharge of their duties to one another, and left the invocation of spirits and the calling of the spirits to earth to officers who were appointed for that purpose; in this way things proceeded with great regularity; the people minded their own affairs and spirits minded

theirs. But, in the time of Shaou-haou, through the lawlessness of Kew-le, a change took place; the people meddled with the functions of the regulators of the spirits and their worship: they tried to bring down spirits from above. The spirits themselves being no longer kept in check, but subjected irregularly and disastrously, all was confusion and calamity. Then Chuen-heuh, the Emperor who succeeded Shaou-haou, took the case in hand, and appointed Chung, the Minister of the South, to superintend heavenly things; and Li, the Minister of Fire, to superintend earthly things. In this way both spirits and people were brought back to their former regular courses." This, of course, recalls to our mind that strange passage in Gen. vi. 1-4, about the sons of God having intercourse with the daughters of men; and if we look at the date on the margin of the Bible, we will find it B.C. 2448. A remarkable coincidence certainly.

Satisfied with sight-seeing, we soon turned our faces towards Sze-shui-hien, and hastened our steps as the afternoon was far advanced, and we had fifteen miles before us; yet we could not hurry, the whole district was so full of interest. There, on the left of us, was the Ne-kew hill or the Ne hill, to which the mother of Confucius (Tsing-taice) went to pray for a son. Of course we discard the fables which surround his birth, but there does seem some reason to believe that he was born on this hill. A cave is still pointed out as the place where the sage was brought forth, "the

hollow mulberry-tree cave," as it was called; and there is a temple now standing in honour of his mother.

North of us are the hills among which stands one of the four sacred, or rather five sacred, hills of China, and the chief of them, viz. the Tai-shan, or Tai hill, which is afterwards described.

The river on whose banks our road partly lay, and which we were impinging every now and then, was also historical. It is the "Sze-shui" river spoken of in the *Tribute of Yu*, B.C. 2000, famous for its sounding stones, which formed part of the taxes. This district, especially north of us, was also the place from which came those coloured earths, five kinds of which are mentioned in that old book, and which were used on the investiture of a prince. That kind was taken which resembled the soil of his principality, and of it an altar was built; which altar, however, was always covered with yellow earth. The river is now a feeder of the Grand Canal.

Our enthusiasm was checked by the fall of night, when we had *still* eight miles to travel. This was rather disagreeable, more especially as our muleteer was not perfectly acquainted with the road. Often we vowed we would never travel after nightfall in China, but sometimes were obliged to do so. We lost our way once, were nearly all in a ditch, and when we reached the gates of the city found them shut and the guards in bed. We had a great deal of trouble to per-

suade them to admit us, and once thought we should have to make our beds outside till morning; however, we got in at last, and had the comfort of a wretched inn. Next day was Sabbath, and having caught a severe cold, I kept my bed: or rather blankets, for bed, in our sense of the term, there was none.

Next morning, feeling much better, we started at dawn. On our way we visited the temple of Tze-loo, another of the famous disciples of Confucius. I sometimes think of him as the Peter among the followers of our sage; at all events he was a bold, impulsive, outspoken, good man. His statue represents a stout, short man, dark-faced, and of rather fierce aspect. Looking at him we thought of many of his sayings, and of his melancholy death; for he died in battle, as Confucius had predicted. When engaged as a mandarin in Wei, a rebellion arose; he refused to forsake his patron the prince, who had treated him so well, threw himself into the midst of the rebels, and was slain B.C. 479. His temple is now out of repair, but his memory is fresh and fragrant.

This city, Sze-shui-hien, stands at the limit of the level country. Leaving it the ground begins to ascend, and becomes gradually more and more rugged. Hard, stony ground, bleak hills and marshes, now prevailed on either hand, and we found herds of black cattle feeding on the now scanty pastures. We passed several villages and reached Woo-tai just after the sun

had gone down. Unfortunately it began to rain in the afternoon, and as we had little protection we all got a thorough drenching. Fortunately I was able to keep my bedding dry, for had it got wet, I should have been in a miserable plight. We had some difficulty in finding an inn, every place being shut up owing to the rain, and no one on roads or streets. This route not being one of great traffic, the inns and accommodation were worse than ever. We could get no means of drying our clothes; for it must be recollected that Chinese never think of drying clothes by the fire, it being too expensive, but always by the sun, and when there is no sun, woe to the poor traveller. The place allotted to us, the grand room kept for great travellers, was worse than our most common barns; the floor was mud; there was no bed whatever, not even a "kang." Straw was spread on the floor and a matting laid over it, and here we were expected to lie down. The furniture consisted of two stools, and a table about one foot two inches high, to accommodate savages who eat on their haunches, or others who are obliged to be savages for the time being; and then in the corner was a huge coffin. In the middle of this cold, damp, dreary room we kindled a fire of straw and brushwood, and did what we could to warm ourselves and dry our clothing, but in vain. My assistant was worse than I, for his bedding had got wet, and the servant and muleteers were worse than all. I could not provide them with dry coverings, and believing that the servant and muleteers would suffer

least, I gave what I could spare to my assistant. Having got ourselves a little warm, we expected something to eat; but, alas! misfortunes never come single. There was nothing but the very coarsest food, and so I had to content myself with tea, and stuff I cannot find an English name for. Afterwards finding the floor not one of the most inviting, I tried how it would do to sleep on the top of the empty coffin; but I was disappointed even in this bit of comfort, for the rain and wind kept pouring in at a hole towards the head of the coffin. There was no help for it; my book-boxes were of no avail here, for the greater part of my stock having been sold, they were too few to make a bed; and so ordering more straw from the surly host, I lay down, and am thankful to say slept soundly, with the teapot at our feet for a warming-pan. I am the more minute in describing this place, as for six days among the hills our accommodation was of a similar kind.

Next morning the rain having passed off, we resolved to start and dry our clothes in walking; but here we had reckoned without our host. Being now in a wild sort of country our muleteers had made a pact among themselves to "squeeze" us, and so they told us plainly they would go no further. Reasoning was of no use whatever; and so after we had been obliged to add a great deal to their wages, they agreed to set out. But now came the landlord's turn, who put in his claim for an exorbitant bill. He was a brutish butcher-like man, and as he got the neighbours on his side, we deemed

it prudent to comply also with his demands. But our annoyances did not end here: this was to be paid for and that—this required to be done and that. At last we got off, mentally resolving that we would make them suffer for it at the first city we reached. Accordingly in the evening, having reached the city of Mung-yin-hien, we reported the conduct of the rascals. The mandarins at once took our part, and offered to lash them; but, on our interceding, they commanded them to fulfil their bargain, and next day sent a soldier with us as a guard, telling us that they would provide us with a guard all the way home if we wished it.

Having started, our thoughts were taken away from our discomforts by the beauty of the country. Our way lay right up villages and across hills, and many a time we were reminded of Calder-Glen and other dear spots in our fatherland. Numerous herds of black cattle like our Highland breed added a charm to the scene. But there was diversity as well as resemblance; many of the hills were covered with that stunted oak-shrub from which they feed the wild silkworm in this district, and baskets of cocoons exposed for sale in the hamlet spoke of other than Scottish mountains. These oak-gardens, shall we call them? became more numerous next day, pointing out to us the permanency of the climate and the perpetuity of the customs of the people. We were now in the old division of Ts'ing-chow province; and among the articles of tribute in the days of Yu from the district were silk and hemp, which last was also in abund-

ance. In the days of the Emperor Shun, more than 2100 B.C., the same things had grown in this district, for silk is mentioned as one of the articles of tribute in the *Shoo-king* as having been brought from the old province of T'sing-chow in which we now are.

Passing on, we came in sight of another historical object, viz. the Eastern Mung Hill, which is mentioned as having been brought under cultivation after the waters had been carried off by Yu; and on which, in ancient times, sacrifices had been offered, as we infer from the remarks of Confucius in the *Lung-yu*. It is also famous as having, in modern times, called forth the poetical genius of Kien-loong, who composed a piece of poetry in view of its snow-clad summit, on one of his journeys to the southern parts of his kingdom. Not far from this hill is another, called Yu, where Shun kept Kwan, the father of the great engineer, as prisoner till he died. It was also from the valleys in the neighbourhood that the famous variegated pheasants' feathers came, which are also mentioned in that list of articles given in the *Shoo-king*, showing that, even in these times, B.C. 2000, they were used for military decorations. In the afternoon we reached the city of Mung-yin-hien, not a very important place, except as a depôt for salt; we found large salt-warehouses here, and a great trade in that commodity: the salt is carried on mules from the north of the city of Tsing-chow-foo. Leaving in the morning, we found the country thinly peopled, and goitre very prevalent in the valleys; the country

shortly grew less hilly, and we at last reached the River E, spoken of in the *Tribute of Yu* as one of the rivers regulated by him. It is a small shallow river without bridges, but fordable at the spot where we reached it; it flows to the south and then south-east, falling into the lakes connected with the Grand Canal. On entering Mung-yin-hien we crossed one of the great highways which leads from Peking to the south. Yet it was no great highway, but, like the rest, a very bad road, uneven, and full of stones.

The following day, the 15th of November, I was laid up with fever, the effects of bad air and bad food. I feared we were to be detained by illness; but having taken quinine I grew much better, and started next day on our journey. It is no pleasant thing to get ill in a wild country, among heathens, and in a large brick building with mud floor, without a fire or bed. I felt lonely and eerie, but as my day, so my strength was.

The country was thinly peopled. Goitre prevailed in the valleys, but not so badly as in the valleys to the north of Peking. I rode on before the men, and reached a country inn at a place called Hia-we. The donkeys did not come up, and so I had a night without food (save a piece of cold fowl which I had in my pocket), and with little for bedding. The rascals said they were tired. I felt rather worse next day, but again set out, and crossed another high ridge and through more silk districts. At dusk we reached Ee-shwuy-hien, another historical region. Going on, we crossed, on the 19th,

a third range of hills, and met wheelbarrows without number. Here, again, I saw human labour at its hardest; for what these wheelbarrow-men do, almost exceeds belief. In the valleys there were goats and sheep innumerable. On the 20th I started at five o'clock in the morning. There was a bitterly cold north-east wind, and I got quite sick, and had to stop at a wayside inn: I despaired of getting on further that day, but after two hours' rest I felt better, and arrived at Wei-hien, where we sold a great number of books. The soldiers at the gates were not civil, and tried to hinder our bookselling. The city has an enormous trade: in fact, there are two cities, the eastern part being enclosed with an excellent wall. We found ourselves again in a country of carts, and eagerly hired one; for we rode a donkey from Yen-chow-foo. What a comfort! for even a springless Chinese cart is better than a donkey for a journey. We started about seven o'clock in the morning, but did not make much progress, for the road was a continuous puddle.

We crossed the River Wei in a ferry-boat. The river rises near Yi-shan, flows east to the busy city of Chu-chung, then north to the sea. It is a river of no great importance in commerce; there is a busy seaport at its mouth, but it is not navigable for any but small boats. It came under the care of the Great Yu, who, we are told, conducted it to its proper channel. To-day we experienced a most providential deliverance. Owing to the rains, the roads were flooded in many places, and

passing through a sheet of water, on the edge of a quarry full of water, the young mule which was drawing grew restive, and very nearly upset our cart; had the cart been pulled two or three inches more to the side, we should all have been overturned. I look back on this scare with thankfulness, for had we been upset, in addition to being hurt, if not drowned, everything—clothes, bedding, food—would have been drenched and spoiled. On the 24th it rained so that we could not travel.

Next day the weather was good, and, accordingly, we set out. About noon we came in sight of the Lai-chow hills, where the wild tribes lived who were said to have been taught tillage and pasturage by command of Yu, and brought in their baskets of silk from the mountain mulberry, by which we understand the oak shrub. The country seemed well-fitted for such tribes, for rugged and wild it is. The teaching of Yu does not appear to have had much effect. Dr. Legge tells us that it was savages from this district who were employed at the interview between Loo and Tse at Kea-kuh. They are described as half-savage aborigines, and were brought by the chief officer of Tse apparently to force compliance with his master's demands, otherwise to make the Duke of Loo prisoner. The tombs of their princes are pointed out on the seaside between Tung-chow-foo and Che-foo, and we have often passed them: large mounds of earth enclosed by what originally had been a high mud wall. The present Chinese inhabitants of this eastern part of

Shan-tung disclaim being the original people; they all trace their descent to the west; many families are from Honan and Shan-si.

Lai-chow-foo is famous for its fine soap-stones, of various colours and beautifully veined. The stones, of which we procured several specimens, are cut into idols, pagodas, and all sorts of things. Very probably it is these stones which are referred to in the *Shoo-king* as the strange stones which form part of the tribute of this district. If not these, it may be the beautiful pebbles, and also amber, which are to be found in abundance at the eastern point of the promontory. Lai-chow-foo is now faded in glory, and is comparatively a poor city to be a "foo." On the 24th we set out for Whang-hien, which we reached in two days. We now entered that district, called in old times Yu-e, to which the Emperor Yaou is supposed to have sent the astronomer, He, to observe the rising sun. The locality where he resided is said to be Ning-hai-chow, a city where we have often been. From the high hills in the neighbourhood he could observe accurately the sun as it rose from the bosom of the sea.

Reaching Whang-hien on the 27th in the afternoon, we obtained a mule litter, for this city used to be the limit of carts, and reached home on the morning of November 29. We found all well and happy, and gave thanks to God for the success which had attended our long journey.

CHAPTER XIV.

JOURNEY THROUGH THE PROVINCES OF CHIH-LI, SHAN-SI, AND A PORTION OF SHEN-SI AND HONAN.

PART I.—CHIH-LI.

Pleasant Anticipations—Gulf of Pe-chih-li—Aspect of the Country—Strange Mode of Fishing—Travelling-Carts—Burial-places—City of Lu-ku-chiau—Curious Bridge—Chinese Inns—Metalliferous Range of Hills—Chang-ching-tien—City of Tso-chow—Pagodas—Marble Bridge and Pailows—A Beneficent Viceroy—Open Immorality—Reception of the Gospel—State of the Great Highway—Ngan-hau—Condemned Criminals—A Party of Officials in State—Reception of the Scriptures—Pau-ting-foo—Mohammedan Mosque—Large Temples with numerous Idols—Temple of the Emperor Yaou and his Mother—Ting-chow—A Pig-Fair—Ignorance of the Country-People—Ching-ting-foo—Colossal Buddhist Idols of Bronze—Buddhist Priests—Selling Books—Romanist Mission.

I LOOKED forward to this journey with great interest, as the route lay through distr'cts renowned in China for their great fertility, large and varied mineral wealth, and for the enterprising character of the people. I hoped also to see the site of the first capital of China, and the scenes of its earliest history, dating back over 4,000 years, and likewise many large cities whose fame reaches down through one or two millenniums. Moreover, I expected to ascertain the truth regarding that

most ancient and valuable Christian relic, the Nestorian tablet, which originally stood at Si-ngan-foo, but which was reported to have perished in that general destruction consequent on the great Mohammedan rebellion. No European traveller had preceded me in modern times, except a few Roman Catholic priests, who travelled in disguise; thus I humbly hoped that careful observation might enable me to acquire information which would deepen the interest felt in China, and aid in the opening up of that great land to the blessings of Christianity and the advantages of modern civilization. How far success crowned my efforts, readers can judge.

The Commander of H.M.'s Gunboat *Weasel* having kindly offered me a passage to Tien-tsin, I left Che-foo on August 26, 1866. While cruising about for a few days in the Gulf of Pe-chih-*li*, I had a renewed opportunity of observing the shallowing of the water, the advancement of the mud-banks, and in general the curtailment of the dimensions of the estuary. This has been going on for centuries, but the following facts, which illustrate these statements, have occurred within comparatively recent times. For instance, several places once accessible to junks are now high out of the sea; hills which were once islands are now connected by a narrow strip of land and form a peninsula; and several places which were in historical times covered with the sea, now form tracts of country. The cities of Tung-chow-foo in Shan-tung and New-chwang in Manchuria, are illustrations of the first; the bluff of Che-foo is

an instance of the second; and the low-lying tracts of country on the coasts of Shan-tung, Chih-li, and Manchuria, are examples of the third. The first-named city had a water-city within its walls, where large junks in former times used to discharge and receive cargoes; but it is now impossible for any but the smallest boats to go up and enter it, and the idea of larger craft being accommodated within its spacious docks is now out of the question. In like manner New-chwang on the Liau-ho river used to be the port of Manchuria, but it is now many miles beyond the reach of any but small flat-bottomed boats. After New-chwang failed, a large town called Tien-tai became the point of shipment, but for several years this also has proved impracticable, and now the foreign trade and nearly all the native business is done at a place called Ying-tze-kow, not very far removed from the sea; but which, it is to be feared, from the same causes, must ultimately fail like its predecessors and give way to some other place.

In the course of the fourth day we reached Ta-koo bar, and thence proceeded to Tien-tsin and Peking.

I need not occupy the reader's time by describing scenes which have been repeatedly delineated by other writers; as, for instance, the bleak and barren aspect of the country on entering the river, the saline exudations spread over the soil, the improved character of the country as one advances,—first, tall reeds with beautiful feathery tops, then fields of tall millet, red, white, and

variegated; afterwards, kitchen-gardens, with their immense variety of vegetables, so huge and luxuriant, and orchards full of vines, peaches, pears, and apples, and other fruits; nor need I speak of the junks in the river with their different rigs and cargoes, so picturesque to the traveller; nor of Tien-tsin, that great Babel of sounds, bustle, business, and wheelbarrows, with its immense stacks of salt covered over with mats, and its deep lines of native shipping; nor, further, need I say aught about the level plains between this and Peking, with crops of cotton, hemp, sesamum, fine millet of many kinds, and the huge Kau-liang, in which a man on horseback might hide himself; or of the scenes through which Sir Hope Grant's victorious army marched, and the field on which a famous fight was fought.

One curious thing I may refer to, and that is a method of fishing, common at Takoo. Approaching that fort, the attention of observers is arrested by what appear to be small buoys bobbing up and down in the sea. Careful observation shows that they are not stationary but moving, and you wonder what in the world they are. As the steamer passes rapidly, it is impossible to discover, and not until you reach the river and see the performance at its commencement can you make out their character. They are men's heads, who are in the sea, wading, often stark naked, but sometimes in bullocks' hides tied close to the neck, and fishing as they go along. They often remain for many

hours in the water, and that even in cold weather; for we have seen them when the hoar-frost was on the ground and the air biting cold. This is another illustration of the adaptability of the human frame to the circumstances in which it is placed.

Arriving at Peking I had the great pleasure of finding my friend Mr. Lees, of Tien-tsin, there. He proposed to accompany me; and, having got our bibles and books ready, and preparations all made, we set out on our long journey on the 11th of September.

In the south of China the numerous rivers and canals render boats the almost universal means of travel. But in the north the rivers are for the most part few and shallow, and carts are common. In our own case there was no choice. There is no direct water communication between the capital and the rich provinces on the west. A lofty mountain range had to be crossed, and many a weary mile of open country. We therefore engaged carts, hiring them for the entire distance, about 900 English miles. The ordinary chair-cart (as it is called) is a two-wheeled vehicle, made very strong, but without springs. It has a circular cover made of wooden lattice-work, covered with cloth, and is also closed in behind. At the back of the cart the trams project so as to afford convenience for luggage. All old travellers are careful to fill up the back of the inside of the cart first, putting mattresses, pillows, and such like buffers between their bones and the wood. Neglect of such "packing" will surely be paid for by

aching limbs and awkward bruises. When travelling the easiest place is on the shaft; the driver takes the left side and leaves you the right. But if too weary, or anxious to avoid the sun and dust, you seek the inside, it needs careful management to *sleep*,—as nevertheless one may do—on these rutty roads.

Our cavalcade consisted of two such carts, and of one much larger and without cover, on which were piled our books. Besides the carters, we had with us a native preacher and one servant. A fracas with the carters delayed us at starting. The cause of dispute was very characteristic of the people. In place of the good animals promised for the luggage-cart, three bony specimens of mule-flesh put in an appearance, and more than three hours were wasted in cajolery, threats, and expostulations; which only ended, after all, in the rascals getting pretty much their own way, and leaving behind a portion of their load.

It took us another hour to get clear of the capital. Leaving Peking by the gate called the Chang-i-mun, a very fine prospect at once presented itself. "The fields were white unto the harvest," symbolizing the errand on which we were intent. Then there were ornamental graveyards, with their beautiful cypress-trees, among which the white pine often presented its elegant form; a famous pagoda on the left, many stories high, and the theme of yet more stories and innumerable legends floating amid the popular superstitions; and then, far

in the distance, the western hills cast their shadows upon the plains, deepening the effect of the whole.

One cannot leave Peking on any side without being struck by the handsome burial-places of wealthy and official families. These add much to the picturesqueness of the landscape, which would otherwise be very bare of foliage. In general form there is little variety, though in size and decoration they often differ greatly. An elevated site is usually preferred, and the ordinary shape is a parallelogram. There is rarely a wall all round, but the boundary is marked by lines of forest-trees, and in front there is generally an ornamental wall and gateway, with sometimes buildings attached. Within is a group of cypresses or cedars; many of these are of great size and boast a growth measured by hundreds of years. Some are of curious shape, the branches growing horizontally, so as to present a perfectly level top, suggesting a huge green pedestal table. The graves themselves are mounds scattered among the trees, the patriarch of the family being honoured with the largest. Behind the graves there is a semicircular ridge of earth, which is supposed to exercise some mysterious protective influence over the sacred enclosure. In some cases a thick plantation, also semicircular, takes the place of this ridge.

Our road lay along the great Imperial high-road, but our men took by-lanes to avoid its jolting stones. Before sunset we passed the walled city of Lu-ku-chiau, celebrated for its magnificent bridge over the river

Hwen. The city is poor and thinly peopled, but the slated roofs of the houses give it a more respectable appearance than the general run of Chinese towns. Uncut stone, too, is largely used in building, as in hill districts at home, the stones being filled in with mortar or mud, and the walls plastered or not, as the case may be. We were a good deal interested in the bridge, which is really a fine structure. Originally built in the Kin dynasty, some six hundred years ago, it has on several occasions since been thoroughly repaired. It is now about 700 feet long by 12 feet broad, but at either end it becomes double or treble that width. There is not a little of scientific skill shown in the construction of the piers, which are built with strong abutments, so as to resist considerable pressure. Probably the Hwen was once a powerful stream; when we crossed it, the larger part of its bed was dry, and the tendency of the river seems to be to leave its old channel: it now flows under the arch farthest from the city, and a few years hence may forsake the bridge altogether. The ornamentation of the bridge consists of 280 stone lions, 140 of which adorn the buttresses on either side. At each end are monumental stones—huge upright slabs of marble, under heavy stone or wooden canopies, on which are inscribed either laudatory notices of the builders of the bridge, or imperial eulogies of the scenery around. Looking northwards, the prospect is indeed fine, hill crowding upon hill until the eye catches in the far distance the great capital we had just left.

Leaving Lu-hu-chiau, we soon reached the market-town of Chang-ching-tien, our resting-place for the night. It is little more than one long street, paved from end to end with large blocks of stone. The upsetting of one of our carts as we entered—fortunately, without hurting any one—gave the place a sort of interest for us, as the scene of our first mishap.

In China every man carries his bedding with him; in the daytime it helps to pack the cart, or is laid, by way of saddle, upon the ass. The traveller may count himself fortunate if he can find in some "Mutual Prosperity" or "Heavenly Union" hostel a tolerable room in which to rest. On the great roads and at the recognized stages the inns are pretty sure to be decent, but elsewhere they are often wretched. In those of the better sort there is generally an eating-house or tea-shop on one side of the large door leading into the yard. The shop faces the street, and is connected with the cook-house and private rooms of the landlord. At this end, too, are the rooms occupied by the carters and others. Passing through the great door, the visitor finds himself in a large unpaved yard with buildings all round it. On one side are perhaps six or eight guest-rooms, little boxes about 12 feet square, with paper in place of glass for windows, doors which do not fit, and through the openings of which wind and dust find their way. A very rickety old chair and an equally decrepit table are the only furniture, the bed being simply a brick or mud platform filling nearly half the little

room, and raised about two feet from the floor. Underneath it is a flue, into which, in cold weather, dry grass or other fuel is pushed and fired, the heat and smoke passing in a zigzag line just under the surface of the couch, and finally escaping up a vent in the wall. Other fireplace there is none; and if, as often happens, the chimney should be foul, the warmed bed is but a poor compensation for smarting eyes and partial suffocation. But there are other rooms sometimes at the top of the yard, and it is always an object to secure them, as they are a trifle larger and cleaner, and probably in better repair. The charges are moderate, from one to two hundred cash per night,—about one shilling,—with extras for food and gratuities for servants.

On entering the inn, your cart is backed up close by the door of your room, the mules are unharnessed and enjoy their roll in the dust, and the host appears, with the inevitable teapot, to receive your orders for food. The meal despatched, the weary guest rolls himself up in his coverlet to sleep until daybreak—if he can, but rats or lesser vermin often disturb his rest.

Next day (September 12) we were astir long before dawn: the clear morning air was very enjoyable. Large trees lined the road on either hand, and the western hills ran parallel to it some ten miles off upon our right. Some of the peaks are of fantastic shapes, and we indulged in speculations as to their origin, going back to the time when old ocean washed their bases and covered this vast plain. There can be little doubt that

the whole of this range is richly metalliferous. Coal and lime abound; also marble, iron, and even the precious metals. And yet the natives have done little beyond just scratch the surface.

The "hien" city of Liang-hiang, passed this morning, is a pretty little place, but lifeless. There is rather a striking pagoda outside the west gate. We made no stay here, the people having been visited several times before.

Passing several market-towns and many villages, we reached the old city of Tso-chow, the birthplace of two of the heroes of the famous historical romance, *The Three Kingdoms*, one of whom acquired royal authority ultimately in the West. The city has few traces of its former greatness; such, indeed, are not often found in China, because of the perishable materials of most of the public buildings. There are, however, two richly ornamented pagodas remaining, one 150 feet high, having a couple of idols on every floor, and a very large one, a standing figure, at the top. These pagodas, or "tahs," as they are called, are believed to be of Indian origin, and to have been introduced into China with the doctrines of Buddhism about A.D. 300-900. They are generally connected with Buddhist temples, and supposed to ensure prosperity to the surrounding district.*

There is another splendid bridge of white marble at

* For further information upon this subject, the reader is referred to the able paper upon it by the late Mr. W. Milne. See his *Life in China*, part iv. chap. iii.

Tso-chow, having at either end an approach some 800 feet in length, embellished with handsome "pailows"* and strange devices.

At one end are two lions, at the other two elephants. The slabs of the parapet are elaborately panelled and carved. The roadway is forty feet wide, and the entire length of the bridge, including its approaches, is about 430 yards.

Just outside the south gate of Tso-chow is a large temple-like enclosure, including several good buildings and a few acres of land. It is a charitable foundation for giving relief to the poor, the land being cultivated by the residents in charge, and the profits devoted to the purposes of the charity.

Tso-chow, though far from being a large city, has evidently been of some importance in days past, and is still rather a busy place. The main-street runs from north to south, and must be 5 li in length. If the city be square, this would give to the wall a circuit of 20 li, or nearly seven miles. But there is a good deal of vacant ground, besides many poor buildings. The population may be roughly estimated at from 20,000 to 25,000.

On leaving Tso-chow, we met little of interest for some miles. A temple and well were pointed out to us as traditionally connected with the history of Chang-pei,

* A pailow is a monument erected to commemorate the virtues of a deceased person, or as an ornament. The structure suggests the idea of a large doorway, *minus* the door; or three such doorways connected, the two side ones being considerably lower than the centre. They are often most elaborate in their construction and ornamentation.

one of the heroes of *The Three Kingdoms* before spoken of. The villages passed through were all agricultural, and many of them very small, but often embosomed in splendid trees.

There is a story told in connection with a hill in this neighbourhood, where there are large coal-mines, which belonged to a wretch who used to kidnap strangers and enslave them. A viceroy of great reputation, named Yü-ching-lung, hearing of this, visited the place; was seized by the owner, and reduced to slavery. It was some time before he succeeded in acquainting other officials with his whereabouts, but troops were at length sent, he was rescued, and the offender punished. Such instances of devotedness are remembered by the people. This same mandarin is also said to have burnt the monastery of Hung-ngan-sz, near Peking, on account of the immorality of the priests, many of whom perished in the flames.

We only passed one walled city to-day, viz. Ting-hing-hien, a pretty place, but very small, the population being about 3,000; even the sight of a foreigner did not collect a crowd. Pei-ho, our stopping place for the night, is a vile place; but we got good quarters, the town being one of the stages on the great road. We were much annoyed, however, by the number of opium-smokers, and yet worse company who swarmed around us. Immorality in China is not generally so public and shameless as, unhappily, it is with us. According to native law it is death for courtesans to live in cities; but the

law is evaded constantly, and secret dens of hideous licentiousness exist in every city. In some places on the great roads all disguise is thrown off, and the natives appear to have lost all sense of shame; and this is one of them. However, we got several large congregations at Pei-ho, and sold many books. One man who had heard us preach elsewhere, and had evidently read the New Testament, came for copies of every Christian book we had; and such cases were frequent.

The general aspect of the country is as yet little changed; the soil is thinner and lighter, the loam being replaced by sand; but the fields are still filled with the same grain and vegetables, and there is almost as much wood as ever. The harvest is now (Sept. 14) nearly ready in some places, and much is gathered in. Indian corn, the various kinds of millet—a grain strange to English eyes—beans, yams, several oil-plants, hemp, tobacco, cotton, and a little indigo, were the principal products seen.

The stone road has now vanished, and the imperial highway has degenerated into an unmade track from 40ft. to 70ft. wide, cut up into several lines of cart-ruts; it is in many places much lower than the fields, which form banks on either side, telling of the wear of many years. Bridges are often seen rendered useless, the road winding round or below them. The towns passed appear to be wholly agricultural, and even the larger ones are singularly quiet. Ngan-hsü-hien, where we dined, was an exception, as we were fortunate enough to

see it upon a market-day. The market was not very unlike an English fair, without its merry-go-rounds and shows; there were few stalls, the different wares being mostly strewn upon the ground. This was the first place where we found any pressure upon us to obtain books.

Ngan-hsü is a larger and more populous city than Tso-chow, and there are said to be many reading men. In the time of the Northern Sung dynasty (A.D. 419-470) the place was known as Hung-chen, and outside the south gate there are mounds of earth, the remains of a large temple built at this period. Drolly enough, Ngan-hsü is now only celebrated for its cabbages.

Near the city we met a cart containing some condemned criminals, miserable, filthy, wretched, with unshaven heads, and seeming utterly indifferent to their fate. Only one officer accompanied the cart, but the weight of the massive irons encircling their necks, feet, and ankles precluded the possibility of escape. As no lower authority than the viceroy of a province can award the penalty of death, all great criminals are sent to the provincial city for trial, and, if condemned, they are returned, as with us, to the city of their own district for execution.

At Ngan-hsü, we were still some seventeen English miles from Pau-ting-foo, the capital of the province of Chih-li. We saw on the road a great number of officials, travelling in state to Ngan-hsü, in accordance with

native etiquette, to meet and welcome Tsung, the superintendent of trade for the northern provinces.

These grandees make a great show with their luxuriously fitted carts and servants in livery.

To most of these officials we presented copies of the New Testament. One, a Tartar of high rank, at first refused the book offered by our native assistant, but said that he only did so because he already possessed, and had read, the New Testament and other Christian books, copies of which had been given him by a foreigner in Peking.

Another high official, a censor named Chen, who was on his way to the capital, was even more gracious, entering into quite a long conversation; while a third, a military officer, asked for and purchased the Scriptures.

Pau-ting-foo having been often visited before, we only passed one night there and then pushed on; and as the city is an important one, we give the following notes taken on a former visit.

The population is said to be 100,000; we think it more, probably 120,000 to 150,000. There are several very good streets, and the number of respectable shops is above the average. Curio and book shops abound, a sure sign of a wealthy population; the number of lapidaries and pipe-stem makers may be a sign of another kind. Nearly every one seems to be more or less connected with the many public offices, and one has a constant feeling of constraint and supervision. Climbing the Ku-leu (drum-tower) we got a good view

of the place. The walls are not extensive, but are in good repair, and the space enclosed is on the whole well filled with buildings; though there are some vacant spaces. Trees are numerous, and with the hills on the west add much to the pleasantness of the town. The Tsung-leu, or bell-tower, is in a ruinous state, but contains a fine bell.

We made our way to the Mohammedan mosque, a second-rate temple, and less cleanly than usual. Tse-ah-hung, or Moolah, a venerable man of seventy years of age, with white beard, welcomed us and asked many questions. He told us that there were 200 families in his fold; we thus judged that the Mohammedan element in the population would be about 1,000 souls.

We entered an immense temple, covering, with its buildings and courts, probably a couple of English acres. The large court has two long buildings, verandahs running along its sides, in each of which are twenty-seven figures, larger than life, in groups of three: the centre one represents a presiding magistrate of hell, and the two figures in front are a scribe, holding a scroll containing the record of some mortal's crimes, and an executioner or tormentor: the faces of the infernal constables were truly diabolical. A large building at the end of this court contained a huge statue of the "Queen of Heaven," who is worshipped for her power to avert or to heal small-pox. In one corner there is a sort of house from which a female figure is coming with medicines, and on all sides are little clay models

of children in every stage of the disease, many of them hideous objects.

The hall of the goddess, who is believed to bestow offspring, was filled, as at Tien-tsin, with little figures, the gift of mothers, who attributed their happiness to her blessing. At the back of all is the shrine of Yü-whang, the Tauist "King of Heaven;" but the chief idol seems to be a gigantic figure in a separate room, styled the "Prince of the Devils." It is no exaggeration to say there are thousands of idols in this one temple.

We visited another temple raised in the Ming dynasty (A. D. 1300—1600), which stands upon an artificial platform, ascended by some thirty marble steps, and surrounded by a marble balustrade. In shape, the building is not unlike a mosque, having a dome-like roof. The goddess is an enormous person, with no less than forty arms, besides the two which seem properly to belong to her and which are placidly folded upon her breast. Each of the supernumerary hands holds some emblem; in one is a medicine-flask, in another a bill to scare demons, and so on. The priests in charge had a number of boys training for the priesthood.

We were strongly impressed with the importance of the city, especially as a station for mission work.

We left Pau-ting-foo—Pau-foo, as it is colloquially called, by the west gate. The city has no proper suburbs, a large village on the west being looked upon

as distinct from it. Close to the gate we crossed a small limestone bridge over the canal by which Pau-ting is connected with Tien-tsin. This canal appears to have been originally a natural stream, the bed of which has been deepened by human labour; just now it was dry. We kept along its bank for some miles. One or two fine flocks of black goats were seen, of a different breed apparently from anything we had before seen in China, the hair being long and silky. The country passed through now became more arid and barren; it is well wooded in the neighbourhood of the villages, but between these there was hardly a shrub to be found, and the various kinds of grain looked thin and parched. We are now, however, entering a district which must one day be filled with busy towns.

We spent Sunday, September 16, at the little city of Wang-tu-hien, a few miles from Pau-ting. This city is very old, and, like many such in other lands, is also very dead; but there is something to interest the antiquary in Wang-tu. We will not here enter into the disputed question whether old Yaou, the first historical Emperor of China, did or did not live and reign, as Chinese history avers that he did; nor will we vex the shades of countless generations by suggesting the theory held by some, that, though he did indeed once live, he was not a Chinaman at all, but some relative of good old Noah. Outside the north gate is a sort of memorial temple dedicated to him; while within the walls is the grave of his mother, and that of his nephew is said to be near.

Temples are the substitute in China for the statues and other monuments by which we are wont to commemorate the illustrious dead. The one to Yaou is hardly worthy of his dignity; it is small, and the present buildings are but in sorry repair. They date from the reign of Kien-lung (A.D. 1735-1795), and are said to be on the site of an older temple, which no doubt is true. The temple proper had very little in it. On the pillars of the verandah hung two inscriptions. Opposite the door was the usual raised dais, with a large clay image of Yaou in his chair of state, with two bland-looking attendants standing one on either side. In front of the imperial chair was a small wooden tablet, with the words, "The spirit-seat of the ancient Emperor Yaou." In front of the dais stood a dirty table with an incense-pot; two large wooden candlesticks with sham candles in them; and two wooden vases, containing wooden flowers. At each end of the room was another attendant. In the courtyard were some magnificent cypresses, each about nine feet in circumference: several of these must be 700 or 800 years old. We brought away seeds from these noble trees. There were no priests anywhere about, and the place is only opened once a year by the mandarins: we entered it over a broken wall.

Yaou's mother is honoured with a much larger and more imposing memorial. This temple has four or five courts, three of them large, and several fine buildings. Here, too, were many noble trees; but the courts were

all overgrown with tall rank grass, and little care seemed to be taken of the place. The main building is large and handsome, standing upon a marble platform, and the roof is covered with yellow tiles,—the imperial colour. Two massive white marble slabs, each six feet high, and standing upon tortoises of the same stone, are placed on either side the entrance. As a specimen of the inscriptions common upon such stones, we transcribed the characters upon one of these. It read:—"Reverently erected in the 41st year of Wanli, in the spring month, by Lin-tien-hing, magistrate of Wang-tu-hien." One cannot help suspecting that a desire on the part of Mr. Lin to perpetuate his own name had more to do with the erection of the tablet than reverence for the memory of the Empress-mother. Her image represented a sitting figure of a placid old dame, more plainly adorned than is usual with female deities, and she had but two attendants. In front stood the incense-table crowded with its dusty wooden ornaments. The tablets bore the words, "The throne of the spirit of the holy mother of Yaou, whose maiden name was Cheng-feng."

Behind this large building was a separate court, containing the grave itself, a mound at least sixty feet in diameter at the base, by thirty feet high, having on the top a single carved stone of large size. Near the grave was a well, covered by a stone canopy, and closed by a large bell placed over its mouth. It is known as the "Well of the Spirit Cock," and a

comical story was told us about the cock into which, according to native notions, the spirit of the dead was supposed to have gone. Said our guide: "The cock used to be here, and if a small stone be thrown down the well, there is a sound like the crowing of a cock." We proposed to test it, but he objected, and got out of the difficulty by an ingenious tale about some Southern men who had somehow managed to get hold of poor Chanticleer, and carry him away; since which time, of course, the stone-throwing experiment had failed.

The city mandarins offer sacrifices here at the period of the Confucian worship in the second and eighth months. The examination-hall is not far from this. There is also a very handsome marble pailow just inside the south gate. For the rest, Wang-tu-hien is rather an insignificant place: even the natives reckon the population at only 3,000. The city wall is but four li in circuit, suggesting the idea of its having been built solely in honour of the site; especially as it is stronger than ordinary, and well kept. The place is embosomed among splendid trees; the moat being lined with some of the largest willows we ever saw.

As we left by the south gate, we passed through a small cotton-market, where the good housewives of the district were haggling with the growers for baskets of snowy cotton-tops, which they will themselves clean and spin.

Close by was another temple dedicated to the "Three Ruling Ones." We fancied this, however, was also originally a memorial temple, for on the platform on

which it stands are some more magnificent funereal cypresses, eight and ten feet in circumference. A few yards further on is another curious relic—the traditional well of the Yaou family, as attested by two slabs, one of them being of most beautiful marble. The well is a circular pit full of water, and about five feet in diameter, having a stone wall round part of the front, and two or three trees close behind.

Leaving Wang-tu, our road led on towards the city of Ting-chow. The drive was a very beautiful one. Not only were the many villages almost hidden by foliage, but the road itself hereabouts is lined with trees, many of them hoary with age; proofs of the taste and munificence of two of China's greatest Emperors, Kang-hi and Kien-loong. The effect was, to make the journey like a ramble through the avenues of some English park.

The suburbs of the city of Ting-chow were remarkable for the large quantity of hemp under cultivation. The walls have been very strong, but have now lost their brick facing. Entering the east gate, we found it had a triple tier of walls, the brickwork, as is so often the case, being admirably finished, and the walls of great thickness. Within the walls there was little to attract; most of the enclosed space is under cultivation, the only busy quarter being in the centre of the city. There is a pagoda of eleven stories, built in the "Sung" dynasty, and repaired by the Emperor Wan-li of the "Ming" (about A.D. 1600). The western suburb, the most important part of Ting-chow, is one long street,

running parallel to the wall, boasting some good shops, and adorned with several fine monuments. The population is said to be 15,000—a very doubtful estimate.

Just opposite Ting-chow, the range of hills in the background appeared to terminate in a bold mountain, while a more distant range became visible, whose direction was more easterly; this range we were about to cross.

We spent the evening of September 17 at the market-town of Ming-yue-tien. Just outside the houses was a pig-fair, held under the shade of some large trees. A great number of carts were drawn up in a rough circle, the mules tied to the trees, while in the centre lay the pigs, the delight of all good Chinamen; the poor beasts were tied, the four legs together. The sellers and intending purchasers turned them over and over at their pleasure, and when a fat porker was sold, the buyer put a pole under the feet, and, with its body thus slung, two men lifted it upon their shoulders and bore it away. The squealing of the pigs and jabbering of the dealers was something awful; the street being filled from end to end by a busy throng. Everywhere we were welcomed by the people, curiosity leading them to purchase our books greedily; but to-day one of us was stopped in an address, which he fondly hoped was interesting the people, by an inquiry whether we had not brought foreign matches to sell. Fancy being mistaken for an itinerant match-seller! We are often taken for doctors: a poor fellow would come up holding his jaw, and asking for a cure for toothache; another

had something wrong with his eyes, and a third poked a sick child in our faces: sometimes most distressing cases of suffering were met with. China is certainly an inviting sphere for medical missions.

Southward, we found the country becoming more and more barren, and deficient, too, in other elements of interest. Whatever be the culture of the town populations, those of the country districts are undoubtedly woefully degraded: hundreds upon hundreds seen to-day were raised little above the brutes. But the most painful impression is made upon one by the women: to eat, drink, and sleep is plainly all they think of. In many a village hardly a soul can read. Undoubtedly the mind of the nation is in the cities; yet it is in just such rural districts that the Gospel has won, and is now winning, some of its brightest triumphs, God making thus "the foolish things of this world to confound the wise." And, after all, we may understand this: among the untaught there may be more superstition, but there is less prejudice; and when once the heart is opened to the truth, it is wonderful how rapidly the intellectual powers strengthen. Villages could be named where the desire to read the New Testament has converted persons of all ages into willing and apt scholars.

Passing through Hsin-lo-hien, a small and very poor city, we forded the Sha-ho, a river which flows into the Ta-ching lake, and thus helps to swell the Pei-ho. At a small hamlet near, the commonness of marble in the neighbourhood was strikingly shown by the fact

that drinking-troughs by the roadside were made of that stone. We learnt that it came from the "Hwang" mountain, one of the western range, distant about thirty li from the city of Leing-chow; and which is said to be wholly of marble.

We reached Ching-ting-foo (630 li from Peking) on the evening of September 18. This is an interesting city, and its long occupation by the Romanists as a central station made us anxious to examine it as thoroughly as our time would allow. At a distance the walls look imposing, and there are two large pagodas which appear above it, and add to the effect; but there are no suburbs; and on entering the city, we found an immense amount of vacant ground, and in the great street, the quieter of the two, we saw hardly a single good shop, and comparatively few people. But by degrees we learnt to estimate the place better. The street is a very long one—the walls are reputed to be 40 li in circuit—and we found it a weary walk to the centre of the town. About half-way we turned aside to see a large temple, whose splendid green-tiled chau-pi* attracted our attention. In the main building we found a most remarkable idol, probably sixty English feet in height, and at the base ten or twelve feet in diameter. From a low platform below rose a huge lotus flower bearing a globular

* Chau-pi are short walls erected opposite a door-way, and so arranged that passers-by cannot see into the interior of a house or yard. They are occasionally seen very elaborately ornamented, especially those of temples. They are for defences against evil influences.

figure covered with—so said the priest, we could not count them—a thousand lohans.* On the flattened top

BUDDHIST IDOL.

of this globe, were four large and well-executed figures of Buddha, all alike, and facing the four cardinal points. Above these rose another globe of somewhat smaller

* Lohan, a disciple of Buddha, of whom there are said to have been eighteen principal, but a multitude of inferior. The small images spoken of above are, however, likely enough intended all of them to represent Buddha himself.

dimensions, but also covered with little images; then four more crowned Buddhas; over them again a third globe, and, finally, an umbrella-like top covering a third group of gods. This immense idol is made wholly of bronze, and is, in all its details, really a work of art: its age, too, surprised us, for it is in capital condition. We could not learn when it was cast, but it was *repaired* in the Tung dynasty (A.D. 631—897); and was last retouched by the Emperor Wan-li some two hundred years ago.

There is another famous idol at Ching-ting-foo, which every traveller should see. It, too, is of bronze, and was cast in the Sung dynasty (A.D. 960—1297). It is in a great temple not far from the east gate, which, from the size of the principal god, is known as the "Ta-foh-sze," or "The temple of the great Buddha." This temple has received many marks of imperial favour, but the last three Emperors seem to have been less liberal than their predecessors. It is a splendid pile, boasting four very large imperial "ting-tsz,"* and many handsome buildings, whose green tiles glittered in the sunlight. The whole place is in good repair. The approach from the street is by a white marble bridge of three divisions; crossing this and entering the court-yard, we find the first building contains three enormous Buddhas and two inferior gods, whose huge proportions would alone suffice to make the reputation of half-a-dozen

* *i.e.* stone canopies, covering marble slabs, on which are eulogies; the roofs of those erected by imperial command having yellow tiles.

temples. But these are dwarfed by the great idol, which is one of the chief glories of Ching-ting-foo. It is placed in a lofty building at the back, and certainly lacks none of the accessories needful to deepen impressions. The room is kept rather dark, and very fragrant incense, different altogether from what is ordinarily used, filled it with its grateful fumes. It requires some effort at first to see the idol, and when at length one's eyes become accustomed to the "dim religious light," the proportions of the figure are so good that it needs still greater effort to realize its height. It is a standing idol, and measures nearly 80 English feet in height (73 Chinese). A sort of crown towers far up towards the roof. The broad face beneath is calm, but very meaningless; the hands are brought palm to palm before the breast, some score of strings of prayer-beads hang round the neck, and serve for trimming to the robe, and the feet rest upon a gigantic lotus. On either side of it is a broad gilt border, ending in a rather useless curve. From between the folds of the robe, which are well modelled, protrudes the figure of a man riding upon a he-goat. Behind, and on either side, is a sort of back-ground composed of limes, elephants, rocks, &c., all moulded in mud. On either side of the main god are two smaller ones, of clay, about 50 feet high, one very ugly, the other good-looking. There is a hole in the roof by which the upper part of the great idol is lighted. The sides of the central dome in which it stands are covered with immense numbers of lohans,

while behind the idol and its rockwork are other gods and strange devices.

It was easy to see that this shrine is to the people of Ching-ting-foo what that of Diana was to the old Ephesians. The door appears to be always open, and the temple is, probably, rarely empty of worshippers. A large wick floating in oil is kept burning before the god day and night. One of us entered into a quiet conversation with one of the priests, trying to lead him to a higher faith; but another priest, who seemed to be their chief, came up, and, after claiming omniscience and other divine attributes for Buddha, turned away with an assumption of contemptuous dignity, saying that he "could not listen to such talk:" then the group of four or five priests, who had gathered, at once left. We had some reason to believe that one or two books we had given them had convinced them that our objects were unfavourable to their superstitions.

It was a relief to get out again into the air, and to find our native companion seated upon the cart with a large audience around him. A good deal of preaching was done during our short stay. It was the period for the provincial literary examinations, and we had thus a rare opportunity of getting Christian and some scientific books into the hands of those who could use them well, and who would carry them to all parts of the district. Many graduates bought books. One man was amusingly persistent in his inquiries about English animals, &c. Had we horses, cows, pigs? and so forth. At last, to

close the conversation, he pointed to some cakes, reeking with oil, of which the Chinese are very fond, but which few foreigners can touch, and exclaimed triumphantly: "You have not got these." "No," was the reply; "nor do we want them." This was the very mildest of retorts, but it was accepted as a joke by the audience, and the man politely bowed himself off. The Chinese relish a joke amazingly, and to turn the laugh good-humouredly upon an assailant, is a common means of defence when any one in a crowd becomes annoying.

We paid a short visit to the Romanist mission, obtaining admission for a moment into the courtyard. The buildings almost abut upon those of the Ta-foh-sze, and are not upon a street, but behind among the fields. There are two sets of buildings, separated by a road: those on the west are occupied by the "Sisters of Charity" and some native nuns. We heard that they have from thirty to fifty of these, and three foreign nuns; but this information seemed hardly reliable; nor the further statement that in the eastern buildings they have one hundred native monks. It is very difficult, in most cases impossible, to get the truth as to the progress of Romish missions; but in this case the last-named number may, perhaps, include scholars in the boys' school. There is no school for girls at Ching-ting-foo. There were said to be some five hundred Catholic families in the neighbourhood, of whom one hundred reside within the walls and four hundred in the villages, and there is but one foreign priest. One fact was often

remarked on by those to whom we spoke, and it has, probably, not added to the reputation of Romanism here. Their buildings are the old Hing-kung, or Imperial travelling palace, which, it is said, they have taken possession of. It is certain that the people appear far from friendly towards them.

Ching-ting-foo is not square, having a considerable addition upon the south, and it has four gates, each double. The native estimate of the population was 15,000 families, or some 75,000 souls; but we thought this far too high an estimate. Still, the city is, undoubtedly, an important one, and must one day be occupied by Protestant missionaries. A large part of the resident population are said to be reading men. The east and west street is the leading thoroughfare, and here are many good shops. The staple trade is cotton, immense quantities of which grow in the vicinity. We also saw a good deal of tobacco drying, the leaves being hung in pairs upon a line. Besides the buildings already spoken of, there are others which merit more notice than we can here give them. Notably, there are several very old and curious pagodas: one of these had its top story (the ninth) wholly open, and a strangely-twisted metal ornament upon the roof.

At Ching-ting-foo the first stage of our journey may be considered to end, for at this point we left the great north road and began to turn west, forsaking now the plain of Chih-li, and entering soon those deep sand-cuttings which lie at the foot of the Tae-hang mountains.

CHAPTER XV.

JOURNEY THROUGH CHIH-LI, SHAN-SI, ETC.—*continued.*

PART II.—CHIH-LI AND SHAN-SI.

Significant Names of Chinese Cities — Why-lu-hien — Gateways of Mountain Villages — A Widow's Benevolence — Varied Scenery — The "Heavenly Gates"—Levying Black Mail—River Ching-shing —Water-wheels for Grinding Corn—A Cruel Innkeeper—Coarse Crockery—Limekilns—A Deserted City—Manufacture of Manure —Wild-Flowers—Imperial Couriers—Steep and Rugged Roads— Chinese Cannon — The Great Wall — Insolence of our Carters— West Heavenly Gate — Moonlight Journey — Ping-ding-chow — Style of the Houses—Lodging in a Temple—Preaching to the Chinese—Holiday Costumes—Moon-worship—Coal-pits and Iron-works.

FIVE li from Ching-ting-foo we forded the Poo-too (or Grape) river. The stream was low, but covered a broad sandy bed, and in rainy seasons would not be easily crossed. At the further side the depth increased greatly and the cart stopped upon a sandbank, when we had to mount men's backs in order to reach a ferry-boat: the scene was sufficiently ludicrous. Some portions of the road here were very pretty, trees being abundant and the soil fertile. Cotton is, however, still the staple product; in many places picturesque groups were seen in

the fields picking it, and as evening came on whole families, parents and children, were seen going home with their burdens. Towards afternoon, we began to enter the deep gullies near Why-lu-hien, which we reached before sunset of Sept. 19th.

Of course the reader knows that all the names of Chinese cities are significant. Thus Ching-ting-foo, or Chen-ting, which we had just left, means the true or correct tranquil foo; Pau-ting, the preserving-tranquillity foo; the capital is known as, and is often called, the obedient-to-heaven foo. In like manner Why-lu-hien is the hien which "conceals the deer;" one can well imagine that even now game must be plentiful in its neighbourhood, while in olden time vast herds of deer may well have found hiding among these hills. The city is somewhat picturesquely situated, just at the mouth of the great pass of Ku-kwan, the principal entrance into the province of Shan-si. It is apparently a thriving place, and is celebrated for its iron-market. In appearance, it reminds one of some Yorkshire towns; the wall is very irregular, a sort of circle, and only about a mile in circumference. There are considerable suburbs, and indeed the busiest quarters are outside the gates: there are only three, the northern one being wanting. The ground on which the town is built is very uneven, and the streets are therefore hilly; many shops are approached by eight or ten steps. The natives estimate the population at 5,000 souls, but it must contain more. This town is merely an emporium,

no iron being either produced or wrought here. The districts of Ping-ding-chow, Loo-ngan-foo, and Yü-hien are the sources of supply; and it is there that the great piles of kettles, pans, &c., seen in the shops at Why-lu, are cast. Why-lu is also one of the great centres for the various cooking-vessels made of sand.

One is apt to be misled as to the size of the place by the number of inns, many of which are of the first class; this arises from the position of the town, which is a necessary resting-place on the great road to the west. It is here that all needful preparations must be made for passing the mountains; and here, too, those who have just escaped their many dangers generally remain awhile, to repair their shattered carts and to rest their mules. Our company found a good deal to do: wheels were carefully examined, an additional supply of ropes was procured, some of the harness was condemned and changed, two extra mules were hired for our baggage, and the shoes were taken off all the animals. The rascally carters made the most of our anticipated difficulties to pester us till after midnight with the most impudent demands; but at length we got away. Our route now lay directly west, although the valley entered was a winding one, and we sometimes appeared almost to retrace our steps. The scenery at the entrance to the pass is certainly inferior to that at Nan-kow, north of Peking. The hills are lower and of less broken outline; still, some of them are very striking.

At the little hamlet of Tu-mun we made our first acquaintance with the gateways of the mountain villages. There are usually two in each village, one at either end; but few have gates, though, being generally built in a narrow part of the valley, they might very readily be made to add greatly to the strength of the pass, and the security of the inhabitants, in case of invasion. The top of the gateway is nearly always crowned by a small temple.

The hills on the right of the road as we enter from Chih-li are known as the "Kwa-fu," or "Widow's Hills." The name originated from the benevolence of a widow lady, who, at a cost of ten thousand taels (between 3,000*l.* and 4,000*l.*), made a road across the range, which saved ten li. Like many other things in China, it is now useless, no one being public-spirited enough to keep it in repair, and the people are content to risk their bones as of old upon the ancient road.

Some fifteen li from Why-lu we entered a more wooded country; walnuts, persimons, dates, and peaches abounded. Several large flocks of sheep were seen, and the hill-sides, green to their summits, appear well adapted for rearing them. The mountains are all said to be private property, merely paying, like other land, a yearly tax to the Emperor.

The Pass of Ku-kwan is about 400 li in length, reckoning from Why-lu-hien in Chih-li to the town of Sze-tieh in Shan-si. Its character varies greatly in different parts; in some portions the road is good, and

travelling as easy as upon the plains; in others there are valleys covered with stones, and intersected by mountain streams; and in not a few places again the road passes over the tops of hills, and is as rugged and dangerous as can well be imagined. The scenery also presents considerable variety, in parts being bold and rugged, while elsewhere the hills are of more undulating outline and carefully cultivated.

There are four great ranges to be crossed, on the summit of each of which is a double gateway, with a temple between. These are known as the Tien-mun, or "Heavenly Gates," and are distinguished by the names of the four cardinal points—East, West, North, and South. The name is given from their fancied nearness to the clouds: the difficulty of reaching them would be a better reason for the appellation; for a road, composed of heavy blocks of stone, such as we have before described, and worn into irregular ruts from ten inches to two feet deep, now and again broken into steps and ascending an incline of from 30° to 40°, is not an inviting carriage-drive.

We crossed the Toong-tien-mun ("East Heavenly Gate") on the morning of the 20th September. It is 32 li from Why-lu. From the summit there is a splendid prospect on either side. We found a set of scoundrels living near, strong athletic fellows, who, under pretence of assisting travellers, levy a sort of black mail upon all who pass the gate. They have built a hut about halfway up the ascent; and here an old

fellow sits, who is too feeble for other work. His position enables him to see far down the road, and when a cart is discerned, he announces the fact by a signal to another man upon the gate, when a number of them run down to help in pushing the vehicle up. One of our men knew their pranks of old, and refused to let them touch his cart; though he afterwards gave them some cash, to secure himself on a future visit; but the others were raw to mountain roads, and one cart came to grief in consequence, the men actually turning it over by way of proving to us how difficult the ascent was. As we entered the gate, a sinister-looking priest at the temple came out, striking a bell, and asking alms. No doubt, natives often thus gratefully acknowledge their happy deliverance from the frightful ruts, for it is certainly an immense relief to find oneself at the top; although the descent is, perhaps, even more perilous.

Soon after passing this first gate, we struck the river Ching-shing. We found it a shallow, though rapid stream; the channel, however, is broad, and it is no doubt often greatly swollen, but this season has been so dry that all the streams seem dried up. We were interested in seeing many mill-dams, and particularly by finding most of the corn-mills worked by water-wheels, moving in a plane: a sort of turbine-wheel, in fact. This form of wheel, needing so little water-power, is admirably adapted to these mountain streams. A wooden spout is fixed so as to direct the stream upon

the flanges at a slight angle. The shaft turns the *lower* of two large stones within the building; contrary to our custom, the upper stone is fixed, being tied roughly with strong ropes to the wall. In one corner of the mill was a winnower, consisting of a long sieve, suspended by cords from the ceiling over a wooden tray, and worked by a spindle; the moving power being obtained from a smaller wheel with a vertical axis, like the large one.

There are many villages in the pass, most of them agricultural, and our first night was passed at one called Chang-tsún. The first inn we stopped at appeared to be full; and we were about to look elsewhere for quarters, when the landlord coolly set to work turning some dozen men out of the large guest-room. We protested, but the fellow went down upon his knees, and "knocked head," begging us to stay. There was one nice old man whom we felt really sorry to have disturbed; but it is always politic to stay in the first inn entered, if possible, and moreover we were very weary. Of course no end of polite talk passed; and, of course also, we had to pay for the innkeeper's extraordinary civility: which, alas! was all he could offer us. There was literally nothing to eat, and, but for our own scanty stores, we must have gone to rest supperless. Here we saw specimens of the strong, but very coarse crockery made in the district. The principal place for the manufacture is Hung-kow, a village east of this: Hung-kow ware is carried to considerable distances.

After leaving Chang-tsun, we again crossed the river Ching-shing, and indeed travelled along its bed for some time. The village of Nan-chin-tswang, on a hill south of the river, attracted our attention from its numerous limekilns. Houses above, rows of kilns below, and then the rock reaching down to the river bank and covered with refuse, made a picture not often seen in China. The kilns, however, were most of them idle, this not being the season for working them. Forty li north of Chang-tsun there is coal. Iron is not found nearer than Ping-ding-chow; doubtless it exists, however, all over the district, for we saw the strata, among which it is found, frequently cropping out by the road-side.

We got our first view of the hien city of Ching-shing from a hill-top about half a mile away; from which point the place reminded one strongly of many an English town. A splendid stone bridge appears to cross the river, which flows at the foot of the northern wall, while the nicely tiled roofs and compact look of the place awakens one's expectations. But a turn in the road dissipates them, and on entering the gate the traveller feels that he is almost in a city of the dead. There are but some six or seven arches of the old bridge remaining, and the river can now only be crossed by a miserable ferry. The town is prettily situated on a hill slope in the centre of a small amphitheatre of hills, some of which are very picturesque; but the walls are in a ruinous condition, the gateways filled

with rubbish, the miserable buildings fast falling into decay, and the deserted streets with their grass-grown pavements confirm the assertion of the half-dozen people we spoke to, that there are not five hundred inhabitants in the place. The road does not pass through Ching-shing, though it probably once did. There is a rather striking open pagoda on a hill-top near.

The natives have a curious mode of preparing manure all through this district. Stalks of millet and straw of all kinds are chopped up, mixed with earth, and spread upon the roads. In a short time this composition is trampled into pulp by the mules and horses as they pass; it is then collected into heaps, and reserved for use during the ensuing spring. They thus return to the soil the bulk of what has been taken from it.

A word or two must be said about the floral beauties of this pass. Sheltered in good measure from the burning sun which scorches up the plains, and nurtured by the mountain streams, at this season of the year a thousand wild-flowers cover the old rocks with their brilliant colours, and delight the eye with their luxuriant beauty. We saw some four or five varieties of daisy; the common English flower was rare, and, when seen, looked forced and stalky; but there were purple ones with yellow centre, pink ones, and large white ones. And there were bluebells, wild pinks, convolvuli, and foxgloves, with many flowers strange to both of us, which a botanist would have rejoiced in. We gathered many specimens; but the want of proper means for

keeping them, and the pressure of more important duties, prevented our securing them.

We often met imperial couriers. One who passed near Ching-shing was more than usually well mounted, and dressed like a mandarin, with official cap and feather; he was attended, too, by a soldier: ordinarily these men are somewhat ragged-looking. The letters, &c. are carried in a yellow bundle, slung over the shoulders so as to hang behind like a knapsack. They all ride fast, relays of horses being provided for them at the various stages.

In the afternoon we passed the boundary between Chih-li and Shan-si. It is marked by a rough but massive stone *pailow*, which spans the road. The hills hereabouts are many of them very romantic. We also passed another famous point to-day. I refer to the Pei-tien-mun ("North Heavenly Gate")—the second of the gates before mentioned. The road for most of the way from the Toong-tien is a very bad one; riding, whether on horseback or in a vehicle, is all but impossible: indeed, one wonders how carts can pass at all. It is odd to see a cart labouring up, or tumbling down those steep hill-sides; the motion suggests nothing more forcibly than a ship in the midst of a rolling sea: the lurches are fearful, now to this side, and then to that, with spasmodic plunges forward, and the wheels rebound from the stones as though made of india-rubber.

The Pei-tien-mun is considered the highest point of

the pass, and is closed at night. The gate itself is similar to the one already described. We found four soldiers' tents inside, there being a guard kept here. Four old guns lay rusting on one side; they were each about twelve feet long, nine feet to the touch-hole, with a diameter at the muzzle of three inches, and a bore of one and a half inches. About the middle was an iron ring, to be used in lifting and carrying the gun; the heavier end was let into a heavy wooden stock. The soldiers were like the generality of their fraternity—ill-clad, cut-throat-looking men. They were somewhat surprised to see foreigners in foreign costume in this part of China. The officers questioned us minutely, but offered no objection to our going forward.

The other point of interest was the Great Wall. If the reader will consult any good map of China, he will see that there is a sort of arm of this celebrated barrier which stretches from the hills north of the capital almost the entire length of the eastern boundary of the imperial province of Chih-li, following the mountain ranges. Our route led us across this part of the wall, at a point not very far from its termination. We got our first view of it from a sharp bend in the road near the village of Kau-tan-i. Here two towers appeared on contiguous hill-tops, but no wall was visible between them; just beyond, however, we came upon the gate itself: this is the Ku-kwan properly so called. It has been pretty strong, but is fast falling to decay; the buildings above are almost roofless; it is, however,

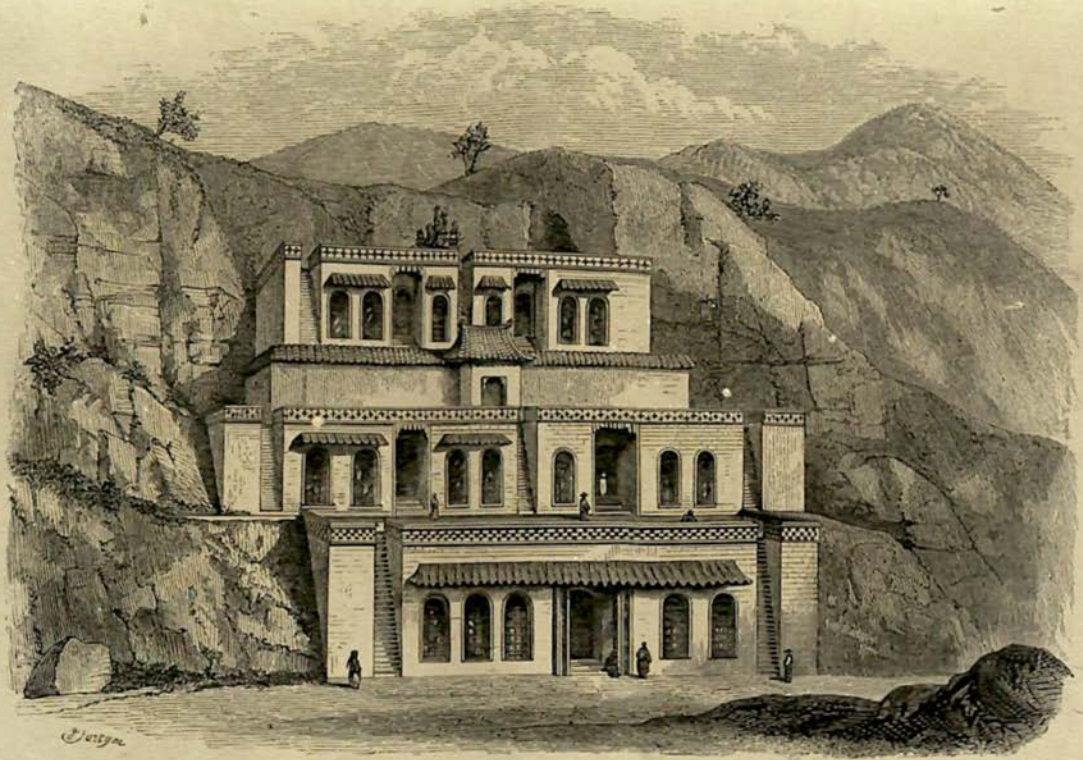
still guarded. A yamun stands close by, and toll is demanded from all travellers. Our passports freed us from this charge, though the fellows in charge were barely civil, and hesitated some time about letting us pass. As to the wall, it is in sorry repair here, and indeed can never have been equal in strength and finish to that at the Chü-yung-kwan, north of Peking. Much of what we saw was built of loose stones, and without regularly formed embrasures. Still, it is a wonderful monument; the towers especially are solid and imposing.

September 22nd opened wet and gloomy, and the aspect of external things was in other respects unpromising. It is no joke to be imprisoned in a dirty Chinese inn upon the mountains, at the mercy of any long-tailed shark who chooses to consider barbarians his lawful prey; yet this bade fair to be our lot, at any rate for a day or two. Our carters had been growing in insolence; and imagining we were now in their power, they broke out into open rebellion, refusing to go a step further, unless paid in advance for the whole journey; we had an awful morning's work with them. Unluckily, no official was near; a petty revenue officer in the village could do nothing in the matter. One of us walked back some three miles to the wall, but the mandarin there pleaded that he had no civil jurisdiction, and that, besides, he belonged to the province of Chih-li, and not to that of Shan-si; we were therefore helpless, and it needed all our experience of native character to

get out of the scrape. We persuaded one man to go; but now the innkeeper interposed, and would not allow one cart to leave without the rest. At last Mr. Lees started to walk to the nearest city, Ping-ding-chow, and this decision brought them to their senses. The innkeeper became alarmed about the possible consequences to himself, and by his help we were soon once more upon the road. We complained of our detention to the mandarins, and on our return journey found that the innkeeper had been changed.

The "West Heavenly Gate" was passed immediately after. Near it is a temple, halfway up the rocks, at a turn in the road. Just beyond it is a gateway, and then some magnificent rocks, rising perpendicularly from the road, which called forth an involuntary exclamation from both of us. There is a deep ravine here on one side of the road, and near the gate is placed a stone, with the words—"At this place beware of the mountain water. Travellers should not shelter from rain here." Several such stones were subsequently seen.

We stopped for a meal at the pretty village of Chiau-tcu, situated on the edge and sides of a deep ravine; the buildings are mostly stone. Two pinnacles of rock rise up from the depth below, and are each crowned by a small temple, having rather a striking effect. The hills near are all terraced to their summits. In order to reach Ping-ding-chow before the Sabbath, it was necessary for us to travel late; the



FINE CAVE-HOUSES, NEAR PING-DING-CHOW, SHAN-SI.

evening ride was splendid, as it was nearly full moon, and almost light enough to read. For the most part the road ran along the bed of a mountain torrent, now almost dry, and between two fine ranges of hills. Getting down from our jolting carts, we walked on ahead, full of the thousand memories which such scenes always awaken.

Ping-ding-chow impressed us very favourably from the first; though the eastern suburbs are long and straggling. The road winds along the side of the river channel, and is often separated from it only by a low wall, over which houses and temples were seen, dotted here and there picturesquely, and looking, with their many lights, and with all the dirt and squalor hidden by the friendly veil of night, like the outskirts of some Lancashire town. The style of building is peculiar, and the dwellings struck us at once as more like our own than the typical Celestial house, which would seem to have been modelled after the patriarchal tent. Many of them are thoroughly well-built massive structures; usually square, with flat roofs, surrounded by elegant battlements, and steps up to them from the outside, like Syrian houses. The windows and doors have circular tops, and the opening for the latter often extends from the roof to the level of the street. In some places, such buildings are seen one above another on the hill-sides, the roof of one being on a level with the doorway of its neighbour, and every window and door clearly visible from the road below. Within the city, the ordinary Chinese

buildings are more common. Entering at the east gate, we found a silent street, but one which indicated plainly enough a wealthy city. Our inn, people said, was at the west gate, but we went on and on, past dozens of wooden and marble pailows and endless rows of shops, before we reached it, and then, wearied and hungry, were coolly told to move on another stage, as there was no room. The same pleasant reception met us elsewhere, for five hundred imperial troops had just arrived from Kan-su, *en route* to Chih-li, and not a vacant room could be had for love or money: even our passports could not help us; the magistrates sent some subordinates to find us quarters, but without success. Long after midnight, and when we had been in the city more than two hours, we managed to rouse an old priest in a temple near, and gladly flung ourselves to rest upon the floor of the main building, just under the nose of the goddess.

It was a strange place in which to awake on a Sabbath morning. Our bed was, we have just said, upon the floor; some cypress planks, two or three inches thick, which we found propped against the wall, and which were no doubt intended for somebody's coffin, made us no bad couch. We took the precaution to rear one huge piece against the door, to keep out intruders. On waking, the first thing that met our eyes was the meaningless gilt face of the idol, half-hidden behind a handsome screen of netting, such as is in almost universal use in Shan-si temples. The figure was covered

by a richly-embroidered robe; on one side of it, also partially concealed by the screen, was a tiger with a little child upon its back; on the other, a man with another child in his arms. Four pillars in the centre helped to bear the weight of the roof, and the two nearest to the shrine had gaudily-painted carving upon them. On one was a dragon wrapping its hideous form around the column, and throwing out a tongue of fire in angry defiance; on the other, a boy stood upon a cloud, with his hands folded in the attitude of prayer, while a dove hovered over his head. On the altar in front, our baskets and travelling-gear shared the honours with the paraphernalia of worship. To complete the picture, numbers of paper-lamps adorned the walls, and ornamental tablets, celebrating the virtues of the idol, covered every available corner and angle of the roof. We found the temple was a very large one, and evidently popular, as votive tablets met the eye at every turn. It was on the side of a hill, and our room was nearly the highest in the temple. A long, straight flight of stone steps led down to the lower courts, which were filled with large trees and flowers. We had the town behind us, so no glimpse could be got of it; but before us lay a valley smiling in the morning sun, and beyond it another range of beautiful hills.

Within an hour or two the soldiers marched away, and we moved into one of the best inns in the city, and then commenced work. Let the reader imagine himself standing among the throng of deluded wor-

shippers at some idol shrine, or surrounded by a crowd of eager and attentive listeners in a quiet corner of some Chinese city. It is with a strange mingling of joy and sorrow, that a true-hearted missionary looks upon those upturned faces. "What," he thinks, "can one feeble voice do amid these Babel sounds of ignorance and superstition?" Yet, weak and solitary as he is, the almighty power of His divine message stimulates and strengthens him—a power whose victorious evidences are multiplying every day. Such were often our thoughts during this tour, and never more frequently than during our short stay at Ping-ding-chow. We preached in almost every part of the city, choosing retired spots a little off the great thoroughfares, and meeting with many an interesting incident.

It was the season for a great heathen festival, and the streets were crowded with people in holiday costume; feasting was going on everywhere. We were struck with the number of girls, from seven to sixteen years of age, gaudily dressed, and with their heads loaded with flowers, standing at house-doors, or carried in open chairs to the temples. This holiday attire has to do with the worship of the moon, which falls upon this day, and is specially favoured by the weaker sex. In the evening we had an opportunity of seeing the form of this worship. A table was placed in the middle of the inn-yard, and an incense-pot upon it, with the lighted sticks of incense arranged in a rough sort of circle. Such a table is said to be spread in every court-

yard, and loaded with moon-cakes (a sweetmeat not unlike the simnel-cakes of Lancashire, which perhaps had a similar origin), and many other dainties. The ceremony over, the family feast upon the good things.

Ping-ding-chow is not a large city; the walls are about 10 li in circuit, forming a parallelogram, 3 li by 2; but there is a very considerable population in the suburbs. As already said, the street running east and west is the main thoroughfare. Here are at least 500 shops, all of them verandahed, and we counted more than thirty large pailows in this street alone. Some of these monuments are, however, falling to pieces, and even the elaborate carving of others would hardly save them from destruction were this a European city, they are such an obstruction to the traffic. From the great street the ground rises irregularly on either hand; within the south-west angle of the city there is a high hill, which formerly had a good wall all round its summit, making it a sort of citadel. The gateway is still in good condition, and it is approached from the town by a well-kept paved stone slope. The best view of the city is obtained from the top of this road.

The population of Ping-ding is said to be about twenty thousand. The place must grow rapidly, when the resources of the district become more generally known. Coal and iron abound in the hills near, and early on the Monday morning we set off in search of some of the works, walking six or eight miles. A mile east of the city we found a perpendicular coal-pit, worked by a

windlass. The Chinese pits are usually what are known as "ingoes," *i.e.* simple inclined descents, like huge rabbit-warrens, burrowed in the hill-sides, and never very deep. The mouth of this pit was six feet square, and the sides were lined with stone.

Three miles further on are the villages of Si-kow and Toong-kow, both famous for their iron-works. But these are, after all, nothing more than very primitive pan-factories; which, however, must have been wrought for many centuries, seeing that many hill-sides are covered with slag. Walls, and even houses, are built of broken moulds, and as these are all of one particular kind and size of pan, the effect is as though rows of cannon-balls were embedded in mud. A man guided us to one of the factories; like the coal-pit just spoken of, the place was silent, this being holiday-time. The casting goes on in the autumn and winter, the summer-heat making it impossible to work earlier. We saw and brought away specimens of the ore. No mines were near. Natives told us that lime, coal, coal-charcoal, iron, and a clay they called *kal* (which we took for *kaolin*) are all found in the immediate neighbourhood. A man was pounding *kal*, which is used to mix with sand for moulds. There are about twenty coal-pits now in working, which range from 60 to 200 feet in depth. Coal at Ping-ding is 70 cash per picul, or 3½*d.* for 133 English pounds.

CHAPTER XVI.

JOURNEY THROUGH CHIH-LI, SHAN-SI, ETC.—*continued.*

PART III.—SHAN-SI.

Ascent of the "South Heavenly Gate"—Chinese Funeral Rites—Signs of Mineral Wealth—Native Soldiers—Chinese at an Eclipse of the Moon—Cave-houses—Boundary-stones—Dangerous Road—Precipices and Ruts—Pass of Ku-kwan—Plain of Tai-yuen—A Sacred Tree—A noisy Bed-room—Training an Archer—Mission-work—Temple and Idols of the City God—Views of Foreign Buildings—Roman Catholic Mission—Imperial Palace—Visit to a Cannon-Foundry—Tai-yuen-foo—An Imitation of Peking—Mohammedans—Obstructions and Exactions—Presentation of a Tablet of Honour—Lofty Tower-houses—Military Posts and Beacons—Temples to the God of Literature—An Inquisitive Mob—Hieu-kow—Curiosity of the Women—Swampy Roads—Chi-hien—A Fight—Conversation with Native Romanists.

On leaving Ping-ding-chow, we at once commenced the ascent of the last of the four gates—the "Nan-tien-mun," or "South Heavenly Gate," the summit of the last great range between us and the fertile plain of Shan-si. The climb was a stiff one, and the descent on the further side by far the worst we had yet met with. In parts the path was absolutely broken into steps more than a foot deep, down which our carts crashed with fearful lurches; one was upset twice, and the wheel

broken. There is a magnificent panorama spread before the traveller, as he leaves the western archway of the gate.

At the village of I-chingi, we overtook a coffin suspended between two long poles, and carried by two mules; we saw many such afterwards, this being the common mode of transporting the dead in the hill-country. This corpse was being taken to the province of Sz-chwen, the native place of the deceased. A cock, confined in a basket, was placed upon the coffin; the custom being, in cases where a man has died away from home, and the relatives wish to remove the body to the family burial-place, to purchase a cock, and carry it to the grave; the notion being that the cock conveys the spirit. On arrival at the tomb, the bird is either set at liberty by the mourners, who would in no case venture to eat it; or it is solemnly killed by cuts made upon its forehead, the blood being used to write the name of the deceased upon the coffin. Such is the practice here; but in all these superstitions, the custom varies greatly in different parts of the country, and few can tell why any given custom is observed: "Our ancestors did so," would be considered by most Chinamen a sufficient reason for any absurdity.

From the Nan-tien-mun the road gradually descends to the plains of Shan-si, and for some miles west of I-chingi we had to traverse a terribly stony part of the pass. The mountains hereabouts are wild and barren; but there were many indications of mineral wealth, and

coal-mines were heard of at various places north and south of our route. In the valley near Ping-ding-chow we picked up a large piece of ironstone, which appeared to resemble the celebrated "black band."

A large number of native troops on the march passed us in one of the valleys; they were a queer lot of ragamuffins, reminding one rather of an army in flight after defeat than of a victorious host, for they were scattered along the road in parties of two, three, or five, just as they pleased, making no attempt at marching in time. Some had bamboo spears thirty feet long, others carried old matchlocks, very few had swords. Strings of baggage-camels followed at intervals, carrying tents and bedding. Yet there were many fine-looking fellows among them; good raw material, if their officers were worth a rush: it is the ruling class in China which is so utterly rotten.

Thanks to these troops we had to pass village after village before we could find shelter, and at length were forced to content ourselves with quarters in which an Englishman would have hesitated to put his horse. We had hardly got settled before an awful noise began at the gate; running out to discover the reason, we found there was an eclipse of the moon. John Chinaman firmly believes that Luna is in trouble at such times, and that she will inevitably be swallowed up by some wandering celestial dragon, unless he can frighten the monster away: therefore drums, gongs, cymbals, and all the other noise-making abortions he has ever

invented to torture human tympanums are called into requisition, and the effect is something terrific. One of us went out and read the good folks a short lecture on astronomy, advising them all to go home to bed; advice which most appeared inclined to take, but a blockhead close by shut up the foreigner with the sage remark that "Every nation has its own customs:" this enlightened dictum at once revived the faith of the villagers in their moon-eating dragon. It is perhaps hardly worth while to add that the priests led the way in this miserable nonsense.

Cave-houses have been numerous all through this pass. Sometimes they consist merely of one or two rooms tunnelled out of the side of the road, in places where, as is often the case, the fields are elevated some dozen or twenty feet above the highway; at other times one sees them tier above tier on the hill-sides. The soil being here a light loam, excavation is easy. The front wall is left several feet thick, recesses are cut out at pleasure for cupboards, beds, &c., while the smoke escapes through a hole over the door, or sometimes up a flue to the field above. The villagers of this pass seem more than ordinarily jealous of their boundaries, placing stones to mark them. These stones have usually the names of two or more villages upon them, and are looked upon as a sort of evidence that the grass, &c., grown near, are the property of those villages. We saw these stones nowhere else, and their use here may indicate a certain sense of insecurity, such as one might look for among a

mountain population perhaps not very easily reached by law, and the better part of which would naturally combine for self-preservation. On every side hereabouts there are the most picturesque gullies, formed doubtless by the rains of many successive years. In one place especially, the road for some three hundred yards was not more than eight feet wide, while on either side yawned a precipice of from two to three hundred feet in depth. The road must be continually changing; for more than once we came to places where landslips had but recently occurred; and in many portions travelling must be exceedingly dangerous after heavy rains. Even now the carts often ran quite near enough the edges of these precipices to shake one's nerves; the wheel passing over ugly holes or shaking some huge piece of partially disintegrated earth which must soon find a resting-place in the gulf below.

By noon of Sept. 24 we reached Shan-yang, a hien city, not far from Tai-yuen-foo. This is a poor place, the only busy part being the eastern suburb, and the only building of interest a four-storied temple built over a massive gateway at the entrance to it. The population is reputed to be about 1,000 families. Cloth and satin are manufactured here, but the people depend upon the south of the province for the raw material. Leaving by the western gate, we happened to mount the wall, and were rewarded by finding the barracks over the arch used as a factory for making gunpowder; the manufacture was carried on on a very limited scale, however, and

the powder was very coarse. We were interested in finding potatoes and beet-root growing here, both apparently indigenous; the latter was very fine, and the former had the additional merit of being cheap, a large basinful, ready boiled, only costing us a halfpenny.

Who would expect to hear of broad and narrow-gauges in China? yet it was a change of gauge which detained us more than two hours at Sze-tieh, a market-town of some 10,000 people, about 85 li from Tai-yuen. At first we laughed at the idea of changing our axle-trees, but a look at the ruts soon convinced us of its necessity: we must keep "on the line" here, or rather *in* it; and while on the roads in Chih-li the gauge is three feet six inches, in Shan-si it is four feet seven, and in Shen-si four feet two.

At this town the pass ends,* and the traveller enters the plain of Tai-yuen. Proceeding twenty li he obtains the first view of the plain in which the city stands. Very glorious it looked, well wooded and fertile. It lies between two great ranges of hills, which, meeting in

* The following are the relative distances of the principal points in the Ku-kwan Pass:—

Why-lu-hien to the East Gate	32 li.
East Gate to North Gate	65 „
North Gate to Wall (Ku-kwan)	8 „
Great Wall to West Gate	40 „
West Gate to Ping-ding-chow	55 „
Ping-ding to South Gate	5 „

In all 205 li, or nearly 70 miles, to which should be added the distance between Ping-ding and Sze-tieh, much of which is as rough mountain travel as any other part of the road, and making the pass at least 130 English miles in length.

the north of the province, run almost parallel to each other down to the south of the province. The provincial capital was not visible from where we now stood, a spur of the Ta-hang mountains hiding it from view.

A few li from the city, we came upon a curious illustration of popular superstition. There is an acacia by the roadside, evidently very old, for its thick trunk exhibits many traces of decay, and the poles which support some of the branches seem to have been there many years. On one side of it is a pailow, made of the wood of the tree itself; in front, an altar, with incense-pots, huge sham candlesticks, and all the other apparatus of idolatrous worship, and every available spot was crowded with votive tablets and inscriptions. The tree is known as the "Tang-hwai," or "Acacia of the Tang"—tradition declaring that it was planted during that dynasty. If that were true, it would be more than 1,000 years old; anyhow, the old tree is now renowned for its healing virtues, and poor deluded people come from places even a hundred miles away, to be cured of their diseases. The method pursued is, after the due performance of worship, to take a little of the bark of the tree, bruise it to powder, and then drink it in water; of course some recover, and these put up the tablets. One felt startled at finding so degraded a form of heathenism in China; though a living tree is, perhaps, at least as good an object of worship as a dead stock. We shall have to allude to this Fetishism again.

We entered Tai-yuen after dark, and found ourselves

shut out of the inner city, the gates of which are closed at dusk: we had heard the signal-gun while yet some miles away. The inns outside the gate were already full, and there was difficulty in getting quarters; at last an appeal *ad benevolentiam* succeeded. A decent-looking tradesman opened his premises to the strangers, and gave up his counting-house for a bedroom. Thump, thump! twang, twang! It was a few moments before we could make out what the noises meant which wakened us. The sounds came from the adjoining room, into which our own opened, and it turned out that our host, among other trades, practised that of military trainer, preparing candidates for the periodical examinations in feats of strength and skill. Looking through a hole in the paper partition, we saw a poor fellow standing in a most uncomfortable position, his arms supported near the wrists by long poles with rests like crutches. Twenty minutes afterwards, he still stood there, "eating suffering," as he said; the posture being that assumed by native archers at the moment that the arrow is directed towards the mark. We laughingly told him to save himself the trouble; as before he could take his degree, the bow would be an obsolete weapon in China. Outside the door stood blocks of stone, each weighing 300 pounds, with catches for the hand; our friend had been lifting these, and hence the thumping.

We settled during the morning at an inn in the very centre of the city. The day passed in the work of our mission; large crowds were addressed, and many books

sold. The disposition of the people we found to be very friendly; persons of all classes visited us at the inn, and in few cases had we any difficulty in conversing with them; indeed, strangely enough, our native assistant did not seem so well understood as ourselves, perhaps in consequence of his using a larger number of words peculiar to his own dialect.

Before recommencing our duties on the 27th, we traversed rapidly a good portion of the northern city. On the north side of the drum-tower the population is very sparse. Among other buildings visited was the temple to the city god, which is in a street not far from the north gate: every Chinese city has a temple of this kind. The idea is, that as in this life every city has its magistrate to whom all residents are subject, so in the spirit-world all who have resided in that city, and died there, are subordinate to a ghostly dignitary who possesses like rank with his earthly prototype. Of course, such a dreadful personage should have worthy homage, and accordingly his temple is usually much frequented.

The city god of Tai-yuen-foo possesses a noble suite of buildings, and they are kept in good repair; the main temple was one of the most effective we have seen. The chief idol was a sitting figure at least fifteen feet high; on either side of him stood five others, equally well proportioned, and ten or twelve feet high. The Chinese are famous for their brilliant colours, and the glittering robes of their mud-gods generally justify their reputa-

tion. In this case the pink, purple, blue, yellow and bronze were so bright and glossy, and the ornamentation —especially the imitation of furs—so artistically done, that we instinctively felt at the flat mud-backs of the monsters to see if they were really nothing more than clay.

Outside the doorway and in other parts of the buildings were pictures, a sort of frescoes, which interested us for several reasons. In the first place, they are all evidently intended to represent foreign scenes, and the painter must somehow have got hold of foreign sketches, probably of continental cities, for the buildings have hardly an English look, and many of them have crosses upon them. Then again the native artist had succeeded wonderfully well with the perspective. But the most curious thing about them was the evidence they afforded of the national feeling towards foreigners, and that (as others have remarked) the prejudices we have had to encounter do not prevail so much among the people, as among their rulers. These pictures had given great offence to the officials, and all the larger ones were more or less defaced by order of the Fu-tai.

Among our visitors had been a respectable Chinese scholar, whom we suspected to be a native Romish priest. Mr. Lees afterwards met him again in the street, when he, with great courtesy, insisted on his visiting the new Roman Catholic Mission in the north street, not far from the gate. The buildings are not extensive, and apparently only recently acquired, for

workmen were still engaged with the repairs, and no part was yet occupied. Had it been otherwise, Mr. Leng, for such was his name, might possibly have been less anxious about the visit; it being a most difficult thing to get any accurate information as to the work of our Roman Catholic friends, and, above all, to see anything of it ourselves. However, in answer to questions, the priest stated that they have in Shan-si, sixteen native and three foreign priests, besides the bishop. Four of the Chinese priests have passed some years in the college at Rome, among them Mr. Leng himself: he had also visited London. Their membership in the Tai-yuen-foo district he stated to be 600 within the city, and about 2,000 in the villages. He was rather a prepossessing man, about thirty-five years of age, knew something of Latin and Italian, and appeared in other respects intelligent. He declined a Testament which was offered to him, saying that he had a Latin Bible, and a translation of it into Chinese, which he had himself prepared. As to the differences between Romanism and Protestantism, he said, "The foreign priests had explained all that to him. Our doctrine was the same." Of course the question was not discussed any further.

The eastern part of the city is very thickly peopled; but we could only give it a hurried visit. Near the south-eastern angle is the Wan-sheu-kung, or imperial palace, a set of buildings found in every provincial city. It is really a temple, and arranged as such; but all the rooms except one are empty, and in this one the tablet

of the reigning Emperor takes the place of images. The roofs are covered with the imperial yellow tiles, and in other ways the fiction is maintained of the actual presence of the sovereign: at the winter solstice, all the officials, civil and military, visit the temple to offer their congratulations, as if to his Majesty in person.

Just beyond is a larger enclosure, known as the Hsin-si, said to have been formerly an imperial palace, and more recently used as a temple. In the fall of 1865 it was struck by lightning and burnt, and the old buildings are now all heaps of ruins; a number of huge charred trees in the courtyard telling of what they once were by the thickness of their blackened trunks. The natives evidently regarded this misfortune as a public loss, for we often heard it mentioned; sometimes with the remark added, that there is now nothing worth seeing in Tai-yuen. The place is to be diverted to other purposes; new buildings are rapidly rising, to be used for the provincial literary examinations. The situation is a fine one, commanding an extensive prospect beyond the wall. It would only weary the reader to detail visits to other temples; to have seen one, especially if it be a large one, is to have seen all, as there is little variety, either in design or ornamentation.

Seeing a forge-fire in the east street, we asked permission to enter the yard; it was readily granted, and we were interested in finding that we had procured admission to an imperial gun and cannon foundry. The men were at dinner, but willingly answered questions

put to them; showing the guns in various stages, and explaining the mode of making them. About sixty men are kept in regular employ, each of whom earns one hundred cash per diem (about 6*d.*), besides his food. The guns are all made by one process. Iron comes in bars, larger or smaller as the case may be; it is then wrought into long strips of the thickness of the gun required, and these strips are subsequently twisted and welded into shape. The bore is smoothed by a sort of auger, and all is done by hand labour. Some finished guns lay in the yard, highly polished; they were from five to seven feet long, and of different bores.

Tai-yuen-foo is a large and noble city, though hardly so important, perhaps, as we had expected. There is an inner and an outer city, as at Peking, of which Tai-yuen is rather a funny caricature. The outer city is only upon the south; its wall is of mud, and is much dilapidated. There are three gateways; but one is closed, and the gates of the other two are wanting: the population of this southern suburb is very small. The walls of the city proper are not very lofty, but in good repair, and surrounded by a moat. There are eight gates, and over each of these, as well as at each corner of the walls, there are splendid towers. The streets are from fifty to seventy feet wide, and many of them strongly reminded us of the capital. But though there are many good shops, the peculiar style of shop-architecture, which forms so striking a feature of the Peking streets, is wanting. One could not but laugh

on finding the principal yamun made to mimic the imperial palace; in the grounds behind is a paltry artificial hill, with some gimcrack sheds upon it, called by the people the "Mei-shan," and behind this a small pond, in imitation of the pleasure-grounds of the Emperor. The situation of the city may have suggested this mimicry, which is carried out in many ways. Of the two sites, though similar in point of beauty, the palm must certainly be given to Tai-yuen-foo. It lies between two noble ranges of hills, at the head of a most fertile plain; and the mountains are much nearer the city than at Peking. From the walls the views on every side are very beautiful. As to population, our estimate made it about half that of Tien-tsin; and this agreed well with the often-repeated statement of intelligent natives, who said that there were from forty to fifty thousand families, or about two hundred and fifty thousand people.

Of the Catholic element we have already spoken. It remains to add, that a Mohammedan told us that there were only two hundred families of his co-religionists within the walls, and that they have a mosque and three Ah-hungs: we had not time to seek them out. There are important carpet-manufactories in the place. Felt caps are made extensively in some villages near, and a few silkworms are kept a few li to the north. We were also told that at Chin-sa-pu, 200 li north, there are silver mines, now unworked; that seventy li west, iron is abundant and good; that thirty li west, there is

good coal, and that sulphur and hot springs are also found in the neighbourhood.

Anxious to secure, if possible, a quieter Sabbath than we could hope for in Tai-yuen, we left early in the morning of the 28th of September; but ill-fortune attended us at starting. To begin with, one of our carters got into a quarrel with a man from whom he had hired mules, and this fellow actually laid himself right under the wheel of the cart to prevent our leaving; after a provoking delay, and no end of noise, five hundred cash procured our release. This is a good illustration of the tactics of these scoundrels; they calculate on a traveller's impatience, and watch their opportunity, waiting till the last moment to make their roguish demands. We had hardly done with this man, before our second carter got us into another scrape, coming into collision with a large barrow: it was really the fault of the barrow-man, and no harm was done; but of course the foreigners were fair game, and we were therefore at once overwhelmed with a torrent of abuse, which drew a large crowd. The people sided with our carter; but notwithstanding, his opponent seized him by the belt, which was equivalent to putting a break upon the wheel. An Englishman in such a case would have used his fists; but this a Chinaman rarely does: moreover, our man had wit enough to know that, as a stranger in the place, resistance would only multiply his troubles. Mr. Lees interfered; but the fellow had a spade in his hand, and made a feint of

using it. We pacified him at last by a present of one or two small books.

Just within the gate we met a procession with music and banners, conveying in state a tablet to the public offices. On inquiry we learnt that it was a complimentary present from a large number of the leading citizens to the chief magistrate, and intended as a recognition of the equity and consideration with which he had discharged the duties of his office. It was a very handsome tablet, some six or seven feet long, painted blue with gilt characters, and a richly-carved border. Below the inscription was a long list of the names of the donors. We met many mandarins and others in official costume, all in carts, apparently going to the yamun to offer their congratulations. Two lofty pagodas strike the eye on leaving the city; they are close together, and form part of a large temple upon one of the eastern hills.

Our course now lay nearly due south, the road running between the two ranges. The western hills are very beautiful, and apparently of a different formation from the Ta-hang mountains we had just passed, being level as a line at the top. Their sides are richly varied in outline and colour, while in the plain at their feet there is an abundance of wood, and a number of what in the distance look like small lakes: probably the ground thereabouts is marshy, that being the lowest part of the district.

South of Tai-yuen, the flat-roofed houses appeared

again; the roofs are used largely for drying grain. A few miles further on we met with another and yet more extraordinary style of building, which seems almost peculiar to this province, and which, for want of a better name, we may call tower-houses. They are lofty square brick towers, with castellated battlements, many of them fifty or sixty feet high, with a base of from fifteen to twenty feet. They have usually one or two arched windows near the top; the roofs are flat like the houses, and have sometimes a sort of shed built on them. People said the wealthy liked to have these towers; and perhaps they are intended to afford protection in times of disturbance; if so, they indicate a sense of insecurity. Anyhow, they are a most picturesque addition to the landscape; seen among the trees, or in the middle of a village, they remind one of the church towers of England, and we often half expected to hear the bells ring out a merry chime. Sometimes they are so grouped and walled in as to appear like old baronial castles.

We ought before this to have said something about the military posts, so universal upon the great roads. They are met with every 10 li, and indicate a careful surveillance in days gone by; at present one rarely finds them occupied. In their most complete form, there is usually a large tower, with barracks, and a sort of watch-house. Sometimes in front of the tower there is a second but smaller one. The larger tower is of earth faced with brick, about fifteen feet square at the base,

and twelve to fifteen feet in height, becoming considerably narrower at the top, which has a house built upon it. It is ascended by steps at the back, and the front has an inscription, with the name of the prefecture to which it belongs. The front wall of the yard enclosing the barracks is covered with whimsical sketches in glaring colours, such as are common in the decoration of magistrates' offices, as, *e.g.*, soldiers brandishing their weapons, criminals under torture, &c. At varying distances from these buildings, either opposite, or on one side, sometimes on a neighbouring hill, are fine pillar-like erections, the meaning and use of which we could never learn; they vary in shape somewhat in different provinces, and there are always several of them in a line. They are pedestals about three feet high, surmounted by a cone of four feet. People connect them with the signal-towers, and say that wolf's-dung was burned on them during the day in olden times. This is very likely the correct explanation. They used this kind of material because it is affirmed that the smoke of this fuel rose higher and straighter than any other. In addition to these posts, at every three li there is a watch-house; the old arrangement, which is still carried out in some districts, is to have three or four soldiers stationed in each of these, whose duties are to guard the peace of their beat, and particularly to look out for highwaymen. At night travellers can claim the company of one of these men as escort, changing their guard at every watch-house.

Temples to Kwei-hing, the god of literature, are common; the god represented is a star, which is believed to have control over all matters relating to books. His image is ugly enough, but the little temples in his honour, which dot the fields here and there, are often singularly pretty; they are all very much alike, and generally in good condition.

The city of Hieu-kow was our next stopping-place, and the scene, on our arrival becoming known, was strangely exciting. Though it was already dark, and the shops nearly all closed, the people poured out in crowds, their curiosity reaching its height upon learning that we had books for sale; they swarmed round and upon the carts, climbed the wheels, thrust lanterns into our faces, clamorous for books all the while, and asking endless questions. We had many such experiences afterwards, but few into which so much of the ludicrous entered; it lasted nearly two hours, and then, though with some difficulty, we found shelter in an inn. Even this was but a change of troubles, however, for a filthier room than the one we slept in, or a surlier blackguard than the fellow we were unlucky enough to have for host, never surely fell to the lot of wearied travellers. So much, thought we, for our longed-for Sabbath's rest!

Hieu-kow is a well-built little city. Mounting the central tower we were greatly interested by its appearance; nearly every building has castellated battlements and a flat roof covered with a sort of concrete. There appeared to be little or no vacant land within the walls,

and we readily accepted the native estimate of the population as being from twenty to twenty-five thousand souls. Some of the shops struck us as singularly un-Chinese; one range of four, especially, each with its double story, might have passed muster in a western land. Two-story buildings are common, and many of them are very lofty, rising forty or fifty feet on either side of the narrow thoroughfare. The curiosity of the women amused us greatly; it quite overcame their fear. Some old dames wanted to visit us at the inn, but went off scared, when spoken to; others, young as well as old, climbed the roofs of the houses, and one or two even perched themselves on a building which overlooked our room, so as to see everything. We being the first foreigners in foreign costume they had ever seen, one cannot wonder at this.

Leaving Hieu-kow, we passed through many large villages and market-towns, some of them remarkable for the number of large and lofty houses, whose castellated walls looked as though they could almost stand a siege. The population is evidently well-to-do. Not far from the city, however, our road became a curious illustration of the uncared-for high-roads of China. Some Chinaman has said that the condition of the roads is in an inverse proportion to the quarrelsomeness of the inhabitants, the mandarins condemning non-suited litigants to serve the public weal by repairing the roads; if this be true, brotherly love must be a pretty common virtue in Shan-si. Matters got from bad to worse with

us, until at length a boat would have been a more likely conveyance than a cart. The water rose to the axle-tree, and it became necessary to retrace our steps some miles, and then to take the cross-country roads, among which we soon got lost, so that it was past noon when we reached Chi-hien.

This is a small city, but compact and thriving, and presenting abundant indications of wealth. Many of the shops had two stories, as at Hieu-kow, and the streets are adorned with numerous pailows. Our stay here was marked by a furious fight about purchasing books, which broke out in one of our congregations, and which, for a time, drew off the attention of the people. We also had an interesting conversation with some native Romanists at the inn where they visited us. It was pleasant to find one of these men, especially, most clear and full in his answers to questions upon the great Christian truths. His views of the person and work of the Saviour were all that could be desired, and we joyfully recognized in him the faith and spirit of a true believer; Protestants would have little reason to complain of Popery if all the converts made by the Roman church were so trained. Yet this man, alas! had never seen *any* portion of the Scriptures.

The population of Chi-hien is about 30,000.

CHAPTER XVII.

JOURNEY THROUGH CHIH-LI, SHAN-SI, ETC.—*continued.*

PART IV.—SHAN-SI.

Friendly Reception at Ping-yau-hien—A degraded "foo" City—Tombs in Chang-lang-chow—Group of Monuments—Candlestick Pillar—Geomancy—Plain of Tai-yuen—Water-courses intersecting the Roads—Walled Villages—Pailows—Chie-hsiu—Well-dressed and Refined People—A Magistrate listening to our Preaching—Pass of Han-hsin-ling—Coal-mining Villages—Fire-damp unknown—Mass of Iron-stone worshipped—Cave-dwellings—Ascent of the Pass—Magnificent Scenery—Variegated Strata—Divining-Sticks—Providential Escape—A Cow-god—Plain of Ping-yang—Traditional Burial-place of Yaou—Chinese Claims to Antiquity—Ping-yang-foo—An impatient Congregation—Ruined Temple—Iron Idols—Colossal Head of Buddha—Paper-making—Great Memorial Temple—Kau-hien—Wun-shi-hien—A City of Opium-smokers—Salt-lake—Magnificent Temple—Suspicious Intruders—Temple of Kwan-ti—A great Dignitary—Pu-chow-foo—Ferry-boats—Toong-kwan—An over-curious Crowd.

PASSING the night in the village of Chia-ling, we found ourselves at 9 A.M., on the 1st of October, at Ping-yau-hien, decidedly the most important city we have seen since leaving Tai-yuen; it is large enough for a city of the first rank, well filled with good buildings, and evidently densely peopled. We passed through one of the main streets, and were received in the most friendly

manner by the inhabitants; indeed, this remark must hold good, for the most part, of all the places visited: insult was the exception, courtesy the rule. Of course the curiosity of the people sometimes burst all reasonable bounds, and needed all our tact and patience; occasionally, too, the old epithet, "Foreign devil," would be heard, but rarely from any who knew that we would feel hurt by its use. Now and then it was good fun to retort the nickname, which nearly always put our blackhaired friends into a most ludicrous state of mingled amazement and vexation, ending in a burst of laughter when they saw that we were good-tempered enough about it. Or better still was it, to turn unexpectedly upon some well-dressed man who had just let fall the unlucky name and say, "Friend, you should never abuse people; possibly they may understand what you say, and then you could never look them in the face." An inferior mandarin at Tai-yuen-foo was addressed thus, and crimsoning to the roots of his hair disappeared with marvellous celerity: no one is more sensitive than a Chinaman when convicted of any want of politeness. The crush at Ping-yau-hien was certainly something to be remembered; an immense number of books were sold, nor was it easy to escape, the crowd following us for some li after we left the city. There are few Mohammedans here; Catholics are numerous. The total population is said to be about sixty thousand. The wall of the city is remarkably good, and peculiar from the number of its towers, over

each of which is a small guard-house or barrack. Coal is again found not far away.

Thirty-five li from Ping-yau-hien, is the city of Chang-lang-chow, whose glory seems to have, in great measure, passed away. The natives spoke of it as a degraded foo: that is, a city which was formerly of the first rank, but whose importance and relative position have declined. The walls cover an immense area, but we could form no estimate of its population. There is a good deal of business, however, and its periodical market is of considerable celebrity in the district. The most striking building is the "drum-tower,"* a singularly pretty specimen of its class.

The crowd of graveyards in the neighbourhood of Chang-lang-chow affords an opportunity to say something about the funeral monuments of this part of Shan-si: they are far in advance of what are commonly seen in Chih-li, in which province there are few tombs properly so called; a mound of earth surrounded with trees usually marking the resting-places of the dead. But here the extraordinary number, variety, and often elegance of form of these monuments add not a little to the beauty of the landscape. Probably the greater natural beauty of the surrounding scenery, the near neighbourhood of lofty mountains, which could hardly fail to awaken the æsthetic sensibilities of the people, and the cheapness of good stone, have all contributed to bring about this change. It is remarkable, and the fact

* A "drum-tower" is the place where the alarm of fire is given.

illustrates the tone of national thought, that all the monuments we have seen are more or less funereal in their character. The elegant pailows, of which mention has so often been made, are nearly all in memory of virtuous women, and many of the largest and handsomest temples have also been raised in honour of the dead. The celebrated imperial tombs are familiar to every one. Thus, but on a much humbler scale, it is the practice all over China for families, in proportion to their means, to adorn the ancestral burial-place. Most of them are built of brick, but stone is also freely used, and some are wholly of that material. In some cases, the monument is simply an above-ground vault, the coffin being raised from the ground, and surrounded by brickwork; in others, a mound of earth covers the body, while the monument contains the funereal tablet, on which is an inscription commemorating the name, age, and virtues of the deceased. Let these serve as specimens of the inscriptions:—

"A tablet to the (memory of the) benevolent teaching of the venerable master Wang-hien-hu. The pupil Chi-tsun-tsau reverentially erects (it)."

"A tablet to the conjugal and filial virtues of the wife of Lui-ü, Bachelor of Arts, whose maiden name was Wang."

"A tablet (to the memory of) Chen-kai-ti, fifth rank (*i.e.* a fifth son), (who in) the 21st year (of the Emperor) Kia-ching (of the) 'Ming' (dynasty) (became a) Master of Arts, (and in the) 25th year (of the same reign) a

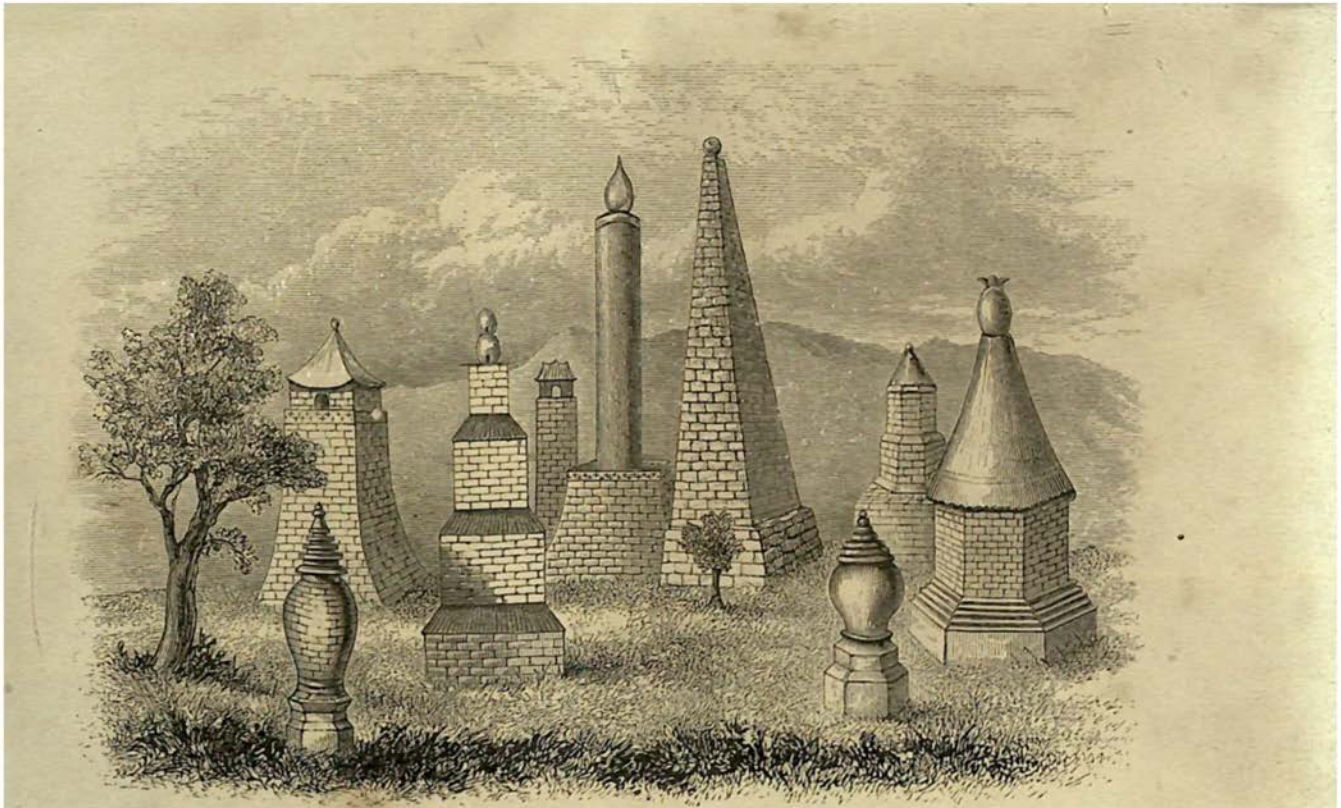
Doctor of Literature, (receiving the title) Kwang-lu-ta-fu."

"The grave of Hiu-ngeu-yü (by imperial favour named 'Weu-liu-lang'). Born on the 15th day of the 9th month of the 28th year of (the Emperor) Kien-lung. Died on the 2nd day of the 4th month of the 60th year of Kien-lung."

The last given is the form usual at graves; though, of course, there is sometimes more than such a bare record of dates. The others are fair samples of thousands of complimentary monuments which line the roads in every direction.

It may interest the reader to know that a small square opening in the tomb is purposely left for the more convenient ingress and egress of the spirit. The willow, the cypress, and the aspen are the trees ordinarily selected to plant near graves.

It is not so easy to give an intelligible explanation of the singular group of monuments given upon the opposite page. Like the tombs, they have been selected from a multitude of similar ones scattered over the district. They are often found in graveyards; more frequently, however, in the neighbourhood of villages. Two will sometimes be seen at the north-western and south-eastern corners of a village; though why there rather than at the other corners we could not learn. They vary in size, quite as much as they do in shape; some are fifty or sixty feet high, while others are hardly larger than an ordinary grave. A few have little shrines either upon them or in some way connected with them.



Chen-wu, or Monuments for Averting Evil Influences.

Nearly all have glazed black porcelain tops, which glitter in the bright sunlight. Very curious is that candlestick with its apparently burning candle—but as to its use? It is a symbol of "fung-shui," which is the great bugbear of a Chinaman, and stands terribly in the way of progress. It is but the other day that it pulled down the poles of an experimental telegraph near Shanghai, and there is good reason to believe that it will prove a deadly enemy to railways: more than one foreigner has got himself into hot water by disregarding it. The name, in plain English, means just "wind and water;" but this conveys no idea of what is here associated with the words. Geomancy is extensively practised and devoutly believed in by the Chinese. In looking out a site for a grave or building, but especially the former, a lucky spot must be chosen; if an unlucky one has unhappily been selected, or if adverse influences have been brought to bear upon it, these influences must be counteracted, or not only the dead but his living posterity will also suffer. To determine, therefore, the former point, and so to secure prosperity to all the descendants of the deceased, elaborate rules are laid down as to the nature of the soil, position, scenery, relation to neighbouring hills and streams, and much more of a like kind. This is called "looking to the wind and water." But when the second case has arisen, when adverse influences have come in, and the "wind and water" is bad, then a pagoda or a monument like one of these may put matters straight. They are called "chen-wu"

or "protectors," since they "establish the fung-shui" of the place, and secure it against all kinds of sorcery.

The same superstition torments them in their homes. A Chinaman has sickness in his house, or the house itself becomes shaky, or some other misfortune overtakes him. Some geomancer tells him that the evil influence comes from his neighbour's house opposite, or from some new erection which is supposed to overlook his "fung-shui," though perhaps a mile away. Accordingly, a corner of the parapet of the house looking in that direction is raised, or a small shrine stuck upon the wall, or some other equally efficacious plan is adopted to break the spell; the cost in brick and mortar is not much, and the poor man sleeps in peace. But to return to our journey.

Beyond Chang-lang-chow the ground became more and more undulating, and the road passing over many low hills,—outlying sentinels of the range which crosses the plain upon the south,—we began to anticipate a speedy renewal of our mountain experiences. The average breadth of the plain of Tai-yuen we judged to be from thirty to forty miles; of its length it is not easy to speak, not having seen it to the north of Tai-yuen, but from that city to Chie-hsiu, which lies but six or seven miles from the southern hills, is about seventy English miles. Throughout, the plain is most fruitful, abounding in fruit-trees and cereals, and dotted over with cities and market-towns. The mountains on either side of it, if the statements of the people are to be credited, abound in coal, iron, and lime, while other minerals

probably exist; and proper scientific inquiry might prove the under-strata of the plain itself to be as rich in mineral as its surface is in vegetable wealth. It is hardly possible to avoid speculating upon the future of such a district. It surely cannot long remain closed to the outer world; those vast stores must ere long be thrown open, and changes, many and great, alter the whole character and habits of the people.

A curious feature of the roads near Chie-hsiu are the numerous water-courses which intersect them. At the top of every rising ground we met with one, led down artificially from some higher level to water the gardens below. The sides are carefully banked in, and when the process of irrigation is going on, men stand upon the road ready to repair at once the breaches made by the wheels of carts in passing. Now and then this little matter has been neglected, and then of course the road is flooded.

Walled villages are numerous, as many as twenty being sometimes in sight at once. They vary greatly in size; the wall, built of mud, or at best of sun-dried brick, being usually from three hundred to one thousand yards square. Sometimes two or more such enclosures seem to have grown together. The smaller ones are often evidently the property of some one individual, whose mansion, surrounded by the cottages of his dependants, is seen over the mud rampart. Most of these villages have well-built brick gateways, and some have also a sort of moat.

Chie-hsiu, though not so large as several cities before

passed through, we found to be a singularly interesting place. Entering it from the north, there is a long row of pailows and commemorative tablets by the road-side. Many of these are exceedingly striking, the carving being most elaborate; but only photography could do them justice, and, as in the case of many such monuments, we did not venture to sketch them. The walls of the city, too, are peculiar, the port-holes being circular, as are also the windows in the towers: like all other Shan-si cities, the wall is only faced with brick upon the outside. In the street we first entered, there is a temple so built as to form two sides of a square, under one of which the road passes; it has a most elaborately carved roof, and probably is another relic of the great "Ming." One li west of the city there is a fine pagoda of seven stories. The graveyards are as numerous here as at Chang-lang-chow.

The city appears to have several interior walls, as though it had been built piecemeal; we passed through three or four gates. The streets are narrow, but the buildings are good, and the shops of a superior order. There seems to be little commercial activity, and one would think that its inhabitants have a specially good opinion of their own importance, for they are more than ordinarily well-dressed and comfortable-looking. It is the residence of many wealthy men and families, members of which either are or have been in official positions, and this gives the place an air of refinement and respectability. Among our hearers on one occasion

here was the resident magistrate, who happened to be passing with some of his subordinates. The great man exchanged a few friendly words with us, and then fell back into the rear of the crowd, but still stood listening for some time.

Twenty li from Chie-hsiu, the road leaves the plain and enters a great pass, known as the Han-hsin-ling. Strictly speaking, however, the mountain pass does not begin for nearly a hundred li. At first a long narrow valley has to be traversed, full of interest, whether to the traveller or the geologist. The entrance to this valley is striking, and the effect is greatly heightened by a lofty pagoda which stands upon a hill on the right. At its foot flows the river Fun, which is here crossed by a fine bridge. The valley winds greatly, and its breadth varies from one quarter to three quarters of a mile. Its physical characteristics are pretty much the same as those of districts already described, only that the hills are not so bare. Many parts are highly cultivated, the hills being terraced to their summits. Minerals, especially coal, are found in abundance, and the west bank of the Fun is lined, all along, with mining villages. Black, dingy clusters of houses they are, reminding us of many such villages in England; and the people seem to fancy this gloomy appearance, purposely covering the walls and even the roofs of their buildings with tar, or some such material.

Among other industrial operations, we came upon a small chemical work. Apparently the main manufacture

was sulphate of iron, as crystals of this product lay in large baskets, and close by were two or three pits full of the chemicals in process of fermentation, while around were heaps of iron-ore. The place was unwalled, and the little building nearly deserted; so that we could ask no questions. A few steps further was a coal-pit in full action; its depth was said to be one hundred and eighty feet. The coal is of first-rate quality, and, at the pit-mouth, sells at the rate of threepence for one hundred and sixty English pounds.

We made inquiries here and elsewhere as to the existence of fire-damp; but the natives scarcely seemed to know what we meant. They cannot manage deep workings, because they know of *no* plan by which to get rid of the water; and probably the shallowness of their pits has preserved them from the fearful experiences which have so often brought mourning and death into the homes of English colliers. We could not hear of an explosion having ever occurred, though they use no precaution as to lights.

Near the southern end of this valley is the small city of Ling-shih-hien. It is situated in a hollow, and is a poor, broken-down place, with, it is said, a population of 2,000 families; an estimate probably far too high. But we were lucky enough to enter a little temple outside the north gate, where is preserved the curiosity from which the city takes its name. Within the court-yard is a large piece of metal, which at first we took to be an aërolite, but which turned out to be

ironstone—apparently almost pure ore. It measures about five feet in height, by four in width, and is fixed into a small raised platform, paved with little stones, opposite to the gate. On a large slab near is recorded its history: it has occupied its present position nearly two hundred years, and was found by officers of the government when engaged in deepening (or changing) the bed of the River Fun, near the city. In the time of Kang-hi the name of "Ling-shih," *i.e.* the "Spiritual Stone," was given to the city, in commemoration of this discovery, and ever since the poor people have burnt incense before the stone, and worshipped it as a god. Fetishism again! We looked with wonder upon the proofs of such deep mental degradation in the country of Confucius. "Is it not intelligent?" said a well-dressed bystander. "Listen!" And suiting the action to the word, he struck the stone a light smart tap near the top, when it rang like a bell.

Onward from Ling-shih-hien, the road rises rapidly. Collier villages still lined the river banks, and over and over again coal was seen cropping out of the ground at our feet. We passed the night of October 2nd at Po-ti (Hillfoot), a small hamlet at the foot of the great pass, where we made our first practical acquaintance with the cave-dwellings, which were to be for some days our only shelter. From lining the interior of their hill-side dens with brick, the people have taken to building upon level ground in the same fashion. Doubtless the saving of timber has had much to do with this practice. Any one

anxious to test its advantages cannot do better than rent some well-used railway-tunnel, bricking up one end, and putting a window and door at the other; the soot which hangs from the roof should be left there, and not a scrap of wood introduced, except for the door and window; a brick bed-place should be the permanent, and a small table and two chairs the moveable, furniture of the apartment. If a tunnel could be found measuring about 20 feet by 10, and fitted thus, the reader might turn troglodyte at once; but we cannot recommend these dwellings to people of fastidious tastes, as they are apt to have a damp, earthy smell, and are not easily ventilated. The concentrated essence of scents with which our rooms were often redolent, would have proved too much for the olfactory nerves of most Europeans. Just opposite to our inn was a hill, burrowed on every side, and very curious it looked. The caves—real ones, in rows of 25 to 40 or so—rose tier above tier, in stories of five or six, each likely enough the residence of a family. The front being faced neatly with brick, gave a substantial look to the pile.

We were somewhat astounded by the steepness of the ascent which *lay before* us on leaving Po-ti. The difficulties of the Han-hsin-ling are famous in Shan-si, and we had been well warned; still they proved greater than we expected: it took us four hours to travel three miles. The hills are not rocky, but are terribly hard to mount, the loose soil and stones crumbling under the feet. Then, halfway up, our mules became restive, and

much time was lost in seeking other animals. Once up, we found ourselves upon a rolling table-land, broken into countless ravines. The scenery around was magnificent; even the natives broke out occasionally into expressions of delight. Coal cropped out everywhere; the hills seeming to be half made of it. Descending gradually about noon, we reached the small market-town of Jen-i-chung, celebrated as an iron depôt. It is built partly upon, and partly at, the base of an irregular hill in the centre of a valley, and is very picturesque from a little distance. A small river passes through the valley, flowing close by the town, and dividing the two hill ranges; we forded it without difficulty. The ascent of the next range—the Chiau-ya-ling—began at once. The hill-sides here presented a most curious appearance; in many the strata were clearly marked from base to summit, and the many coloured clays presented all the hues of the rainbow; sometimes an entire valley would present such coloured strata. It would, of course, require time and scientific skill to tell the value of such indications, but the most careless observer could not pass them without remark.

Stopping for a moment to take breath upon one of the highest points, curiosity led one of us to look into a small hill-temple. It was unoccupied; but just before the miserable god stood a bamboo, containing the divining-sticks used in consulting the oracle, and one of our carters got hold of the bamboo, shook it, and then carefully took out three of the splints. "Look here,"

said he: "the first is 'hia-hia,' very bad; the second is 'shang-shang,' very good; and the third is 'tsung-tsung,' neither bad nor good: this means that the road just before us will be very dangerous; then we shall have a very good piece, and the finish will be neither good nor bad." It was no use battling with his superstition: his predictions, however, proved laughably wrong.

We had a providential escape during the afternoon. One of the shaft mules became restive at a place where the road was barely wide enough for the cart to pass; on one side rose a pretty steep hill, on the other yawned an ugly chasm, which made one's head swim to look down. Halfway down there was a projecting ledge, which might have broken a fall; but even this was many feet below, and would hardly have saved us, and it was towards this that the brute began to back the cart. We were off the shafts in an instant, and each seized a wheel; but it was all we could do to arrest it. The carter tried in vain to get the beast to pull; it continued to back, as if it knew what it was doing and was possessed of the spirit of a fiend, until the right wheel was within a few inches of the edge. Happily, some men at work 400 or 500 yards away heard our call for help, and came running up. The danger had been very imminent, for had the wheel once slipped over the edge, nothing could have saved us; cart, mules, and all would have gone.

Our next stoppage was at Hoa-chow, a small, poor city; the population cannot be more than 6,000 or

8,000. The north gate, at which we entered, is near the south-west angle of the wall, so that the great bulk of the population occupies the east of the main-street. The wall is remarkable for its narrow top, scarcely four feet in width. There is a pretty green-tiled "ku-leu,"* and a small but good bridge over a mountain stream, now dry, outside the south gate. At one end of the bridge is a bronze cow, like the one on the north of Peking, in a recumbent position, very well proportioned. This is a figure often seen in such situations, illustrative of the popular superstition; the idea being that, in case of excessive rain, the cow will preserve the district from floods, by drinking up the waters of the river.

South of Hoa-chow, the road immediately enters another defile. The valley in which it lies has been at one period surrounded by mud ramparts, and traces of old fortifications hereabouts indicate the importance formerly attached to these passes. The entrance to the defile has a regular gateway, and a part of the pass is probably altogether artificial, a road cut through the hill. It is about 80 feet wide at the mouth, rapidly narrowing to less than 30 feet, and is known as the "Chi-tau-kow." Beyond this, the pass opens into valleys, many of them carefully cultivated. Wet-ground rice was seen growing here, the first time we had noticed it in Shan-si; the low ground in the neighbourhood of the river is well suited to its cultivation. Seven miles from Hoa-chow, we entered a larger valley,

* A drum-tower, used for giving alarms of fire.

whose sandy soil seems to indicate its frequent flooding by the river; and south of this again, the road winds round projecting ledges of rock about halfway up the hill-sides, the rocks rising some hundred feet above us on one side, and the stream brawling noisily as far below us on the other. This pass may be said to end near Chau-hien, for it is here that the road enters the Ping-yang plain, though the country for many miles is still hilly.

Chau-hien, or, to speak more accurately, Chau-chung-hien, is even a poorer city than Hoa-chow. It is noted, however, as being a great cotton emporium, and we saw many large bales lying in the shops. Hun-tung-hien, our stopping-place for the night, was hardly more interesting. Both these cities are small, the walls being little more than three miles in circuit. Hun-tung is famed for its rice. The population is larger than would at first appear, the houses being closely packed; but little can be said either for the comfort of its inns or the civility of the people; and we were glad to get away.

There is another large bridge on the south, with some pretensions to beauty, though sadly ruined; originally there must have been some forty arches, but only fifteen remain, and after crossing these we had to descend into the stony bed of the river, a tributary of the Fun. There is little to note in the Ping-yang plain; it is for the most part level and sandy, at least on this side; is not so luxuriant as the plain of Tai-yuen, and has far fewer architectural monuments. Its chief interest centres in the traditional stories which

make it the scene of old Yaou's greatness; and probably even the most sceptical travellers could scarcely avoid sympathizing to some extent with the unbounded faith of the inhabitants on this point. They, at any rate, believe in Yaou, as their fathers have done for many a generation, and are untroubled by any doubt that, more than 4,000 years gone by, he had his capital at Ping-yang-foo; while somewhere in the neighbouring hills, within a cave whose mephitic vapours forbid all human entrance, his bones lie peacefully enclosed in a coffin of gold lined with silver, and slung by massive chains in waters of unknown depths.

One is bewildered by the claims to extreme antiquity preferred by this remarkable people. It is much to say that their authentic records carry us back to the days of Greek and Roman domination; that their great sage, Confucius, preceded Herodotus, the father of Western history, by a full hundred years; and that they have long lists of monarchs who lived and reigned before the days of David and Solomon. But the great Yaou's name carries us to within a hundred and fifty years of the era of the Noachian deluge; and, as if this were not enough, one of their great writers, Choo-foo-tsz, coolly begins his history at a point 1,000 years before the death of Methuselah, or some 600 years after the date assigned to the Creation. What they regard as the fabulous period is prior to the date last mentioned. No wonder they say, "It is impossible to give entire credit to the traditions of these remote ages." It

is marvellous with what tenacity the people cling to such traditions, and how, rightly or wrongly, localities are fixed, and associated with them. Where were London and Paris, or even Rome itself, four thousand years ago? Undoubtedly the barbarian kingdoms of Europe must bow their heads before the hoary glories of these children of Han.

Within recent years* Ping-yang-foo has been pillaged by the insurgents, who have destroyed most of the memorials of its former prosperity. Fire has done its work but too well among the buildings, and the sword has more than decimated the population. The approach to the city is not bad; rows of fine old acacias giving a venerable appearance to the road; but, on passing within the walls, the desolation visible in the great north street is very mournful: heaps of ruins meet the eye on every side. The drum-tower, a fine relic of the "Ming," having been built by Hung-wu, the first Emperor of that dynasty (A.D. 1366—1397) still remains. Turning east at this tower, we spent some time in finding a suitable place for refreshment, having, like most of our countrymen, a somewhat strong repugnance to Chinese pork. A fellow behind convulsed us with laughter by his play upon words. "Who are these men?" asked one of the crowd, and he smartly replied, "Yang kwei tsz tsan yang joh chï," "Foreign devils looking for mutton to eat." The remark did not

* Fifteen years ago, in the third year of the last Emperor, Hien-fung.

seem to amuse the crowd, but to us it was irresistibly ludicrous. At last the sheep was found, and while it was killed and cooked, we sold our books. There was a scorching sun, and the pressure of the people was, for a time, tremendous: how they crushed and struggled, and anathematized each other, and shouted to us!

In the evening an interesting group gathered round the door of our inn. We had purposely deferred preaching until the Sabbath, but these good people's curiosity could not wait till morning; it was in vain to plead weariness. At last Mr. Lees went with them to the gate, and there, seated under a large acacia, with the people standing in a circle round him, two hours passed in the most delightful way. It was evident that the truths just heard for the first time had awakened something more than stupid wonder. Several of the men were scholars, and many of the questions asked indicated an intelligent thoughtfulness not often met with under such circumstances. "What ails the Classics?" said they. "Why is not Confucius enough for us?" "Who is this Jesus?" The following day (Sunday, Oct. 6), was wholly occupied with preaching, and everywhere the people showed the same spirit as on the previous evening, making us wish that it were possible to linger here awhile.

The streets of Ping-yang-foo were once much wider than at present; two lines of shops have been built along the middle of the east street, as in the great thoroughfares of Peking, only that these are more per-

manent erections. The trade in this street is very considerable, and gives one a fair idea of what the city must have been before the visit of the rebel army; when it is said that other parts of it were just as thickly peopled as this. Among our preaching places was the portico of the temple to Kwan-kung, the god of war: the long-haired iconoclasts had made short work of it here. This gateway had been rebuilt since, as had also one of the large halls, but the rest were but heaps of ruins. Far back in the huge courts, which are at least five hundred yards in length, was a platform in front of where the god had once stood, and on it were two figures, unlike the ordinary idols, both in form and dress, and of which the sketch on the opposite page is a very imperfect representation. The face is like those upon Assyrian sculptures; on the head is a sort of mitre, with a falling piece which covers the back of the neck. The outer garment is an ephod, having round its upper edge a deep scalloped border, from the middle of which hangs a small breastplate; while it is confined at the waist by a girdle with long tasselled ends; the inner garment reaches to the feet, which are sandalled. The figures stood upon tripods of iron, from four to five feet high, and much the worse for wear.

On reaching the east gate we were surprised to find beyond the walls a large and busy suburb, containing probably more people than the city itself; it is entirely separate, having walls of its own, and a deep moat between them and the gate. There is, or rather was,

BRONZE IDOL.

another suburb upon the south, but there, not a single house has been left standing. One wonders how the rebels got possession of the place; in the absence of cannon, it ought to have defied them, and could only have been lost by cowardice, or gross mismanagement on the part of its defenders. The general plan of the city is so arranged as to bear some resemblance to the figure of a tortoise, which should have done much to preserve

it from such ill-fortune. More to the purpose, however, is the strength of its walls and gates, the latter being triple and so arranged as to enable a garrison to surround any assailants who should pass the first barriers. The present population of Ping-yang-foo is said to be about fifteen thousand.

Besides the Ku-leu, there is now only one other building of any antiquity within the walls. The Ku-leu is a handsome brick pagoda of five stories, ornamented with panels of green porcelain, and said to date from the days of Tang (A.D. 631-897), but has probably been rebuilt. Within is one of the most extraordinary idols in the empire. On opening the door, we could not at first make out the meaning of the huge figure before us. Emerging from the ground, as though the body were buried beneath, was an enormous head with the placid countenance and curly locks of Buddha. Its height is more than twenty feet, and its circumference at least fifty. The locks are a bright green, the lips are a bright carmine, and the colour of the flesh is a reddish gold. Some idea of its size may be formed from the fact, that a full-grown man must stand on tiptoe to touch the nose. This singular god is made of unwrought iron, cast, and then covered with a kind of plaster, and gilded.

There is a considerable amount of coarse paper manufactured in the neighbourhood of Ping-yang-foo; much of it is sent to Peking. The process is very simple; hemp-ropes are the material principally used:

these are first bruised with the feet, and then ground to a pulp in a very primitive mill. In an adjoining building are the tubs of pulp, each some five feet square. The workman has two small wire screens, made very pliable, of the size of the sheet required, but one much more open than the other. These being placed together, are dipped into the mash, and when lifted out, they have a layer of pulp between them; the screens acting as a sieve, the water is easily drained off. Then the upper screen being raised, the pulp adheres, and is carefully placed on the top of a pile; the paper is then plastered on the outer wall of the house to bleach in the sun, and finally is pressed. Some of the villages had a very odd look, with their walls all covered with this paper.

The district is full of memorials of the old kings. The grave of Yaou has been already alluded to: it is said to be about seventy li to the east of the city, and if the description of the temple and mound given in the local topography may be trusted, it should be worth a visit. About five li south of Ping-yang-foo is the spot pointed out as the site of the olden capital, and a few li further still, there is a great memorial temple to all the three great worthies, Yaou, Shun, and Yu. Native books say that this temple was first built by the Emperor Yuen-kang, about A.D. 294, at a place called Chin-sui, considerably to the south-west of Ping-yang-foo, and was removed here by Hien-chung, of the Tang dynasty, in the seventh century. We passed this temple

on our way southwards, and spent some time examining the buildings which still remain.

The temple consists of four great courts enclosed by a high mud wall, and forming a large parallelogram. The court in the east is sacred to the Great Yu, B.C. 2204-2196, who is famous as the man who averted the evils of the Yellow River, regulated the courses of the streams, and cleared the country of its superfluous waters. Next to this is the chief court, sacred to old Yaou, B.C. 2356-2254, who reigned 101 years. West of that is the temple of Shun, B.C. 2254-2204; and at the extreme west the palace proper. The court and temple of Yu is in utter ruins, the image completely defaced, and the yard sown with wheat. The temple of Yaou is in a little better condition; the walls are standing, but it is without a roof, and rapidly decaying. The great image, which is in a sitting position, is quite defaced, and the two attendants mere naked shapeless pieces of yellow clay. The pavilion in the centre is in good repair; on the eastern side of it stands a sheep made of stone, called the "Siau-yang-tang," and on the western side is the representation of some kind of vegetable, whose nature we could not divine, made of iron. The temple of Shun is also in ruins, the building a mere heap of stones, the images masses of clay, and everything around in melancholy consistency; the great palace presents the same tumbled-down aspect. The chief room at the end is famous as the place where the great Emperor Kang-hi slept on his visit; the walls

are covered with characters, in couplets, written by his own hand, on slabs built into the wall, and have a striking appearance.

The spot on which these buildings stand is famous as the site of the old palace of the three first Emperors; which was erected, according to its present plan, about A.D. 1460, and, I believe, superseded previous commemorative buildings. The original plan evidently has been good, and the buildings in their pristine condition must have been imposing; the ruins, the rows of fine cypress, and divisions of the courts, all indicate as much. The place was destroyed by the "Tai-ping" rebels about fifteen years ago. Two li south of the temple is a ruined village, said to have been formerly Yaou's family residence. On the corner of the ruined wall was another of those curious "chen-wu," of which we have so often spoken. The hills, rising on each side, arrested our attention, as being the only things remaining which we can imagine Yaou's eyes once rested on. And now having carefully surveyed the ruins, and feasted the imagination on thoughts of these far distant times, we set off on our further journey.

Leaving Ping-yang-foo, our way lay over a level plain, not unlike the Tai-yuen plain. We dined at a village 60 li south, called Sze-tswun, where we found coals from the eastern hills and plenty of cotton, and in which we preached and sold books to large numbers. In the afternoon we passed through defiles, with sand-banks rising perpendicularly on each side, many feet in height.

Crossing a low range of hills, we found fine slates for sale, of different colours, exposed by pedlars on the road-side, and we purchased samples of each description. Arriving about dusk at a large walled town, called Kau-hien, we stayed there for the night.

This place is famous as a great emporium of cotton, and we found it in great quantities stored in large ware-houses. Leaving Kau-hien, the road beyond is not interesting. Many mud-walled villages were in view, fine poplars in profusion, and cotton everywhere. One thing drew our attention, and that was the number of crows with red bills, such as are sometimes seen on the west coast of Scotland. We breakfasted at a busy market-town called Ho-ma. Fortunately it was a "fair;" and we had thus the opportunity of meeting great numbers of the country-people, who were very civil. The road during the afternoon was much more interesting than that of yesterday. We saw some strange tombs, several singular "chen-wu," and also more crows with red bills.

Approaching Wun-shi-hien, we passed many fine pailows and elaborate tablets, indicating the presence not only of wealth, but of eminence and taste. Many of the mountains, which were chiefly spurs of the eastern range, were terraced up to the very top, and crowned with trees on their summits. On this day we had the first taste of the great salt district, having met strings of carts laden with that commodity from Loong-tswun Lake. Next morning we entered Wun-shi-hien

just as the people were rising; they gradually crowded around us as we leisurely made our way through, preaching and selling our books. At Wun-shi-hien we left the main road and diverged to the south-east, in order to visit the great city at the salt-lake. The road was at first level, then crossed a low range, and after a journey of 40 li we reached Fei-tswun. Another 30 li brought us to T'au-tswun. Here there was no good inn, and we had to cook our own food. We passed a pretty family burial-place.

Just as it was getting dark we reached Ngan-i-hien, a poor ruinous city. We were at once surrounded by an immense crowd, and began our work. Almost every man, woman, and child appeared to be opium-smokers, and as the inevitable result there was no civility, no politeness; nothing but rowdyism and bad language. We persevered till it got dark, and then hastened to our inn, which was quite in keeping with the place. The crowds followed us there, demanding admittance to our rooms. We appealed to the innkeeper, but in vain; at last we took the matter into our own hands, shutting the doors and barricading them. We asked for food, but there was none to be had; we were told that the innkeeper did not provide food, but had it bought in the street: we could not even get hot water. One of us went out to buy food, and, to our amazement, found that, contrary to Chinese custom, the main-street was lit up with numerous lamps, and buying and selling going on just as at mid-day in other places. After a great

deal of annoyance and trouble we succeeded in obtaining boiling water and a few pieces of bread, and made our supper as we best could. But there was no rest for us: the crowd filled the yard, roaring and shouting to see us, and trying every now and then to break open the door. We kept them at bay, however, and gradually, as the night wore on, they disappeared; though some of the baser sort continued till very late. As may be supposed, we did not tarry in the morning, but were up and away before any of the human beasts had recovered from their opium. We suspect that opium is grown largely in the neighbourhood, though every one denied any knowledge of it.

As the sun rose, on the 10th, we found ourselves on a barren plain, covered with a white sprinkling of salt, and not far from Loong-tswun, or Yuen-chung—"the city of the springs"—as it is also called. This is a very important city. It is three miles in circuit, has good walls, is full of large warehouses, and densely peopled. The population was given as 80,000 or 100,000. The chief article of commerce is salt, procured from the lake which lies in the neighbourhood. We found the people here extremely civil, and spent the greater part of the day busily engaged in our work. Towards afternoon we went to view the lake, which lies adjoining on the south of the city. Here we found a magnificent temple, into which we went, and had a view of the country round. The temple was one of the finest of the kind I have seen. It stands on an elevated position, and

overlooks the whole valley. It has five great courts—the main one facing the south lake. A grand, wide staircase rises from the lake to the main court, on which is a fine tower for viewing the country. The chief temple stands in the centre, and consists of three divisions. The central one contains two great idols, with these inscriptions:—"The resting-place of the Spirit of the Eastern portion;" "The resting-place of the Spirit of the Western portion." In the eastern division, or sub-temple, is a small image, in front of which is written—"The resting-place of the Spirit of the Chain of Mountains;" and in the western sub-temple is another image, where is written—"The resting-place of the Spirit of the Vapour in the Cave."

Behind the chief temple, and at the sides, are inferior buildings, all full of idols of various kinds. Before the idols were the usual incense-pots, candles, &c., and at their sides the usual grim, ugly, particoloured attendants: the furniture and attendants of the chief idols were very huge. The whole of the buildings were in excellent repair, painted in bright colours outside and inside, and the courts were well paved, clean, and pleasant. From one of the highest towers we had a grand view of the whole district, and a most peculiar prospect it was. At our feet, stretching east and west, lay the famous lake; and yet it was not a lake, but a long, broad basin, divided into innumerable sections, some full of water, some presenting a glisten-

ing white surface; while, on others, were heaps of salt—the whole more like a huge morass covered with irregular patches of snow and ice-floes than anything else. Companies of men were busy here and there laving the water, which had a greenish hue, out of the pools or fountains into which it rose, and pouring it into tiny water-courses; thus spreading it over the surface of the prepared beds, where the sun evaporated the liquid, and left the residuum of salt. Others were sweeping the dry salt into heaps; and, again, other companies were engaged in packing it into carts for transportation. The lake itself was like a great basin, scooped out of the plain, for it was below the flat country around. The salt-springs were all on the north side; and, on the south, coming down to the very edge of the lake, were high mountains, covered with fine trees. The whole scene was interesting: the semi-lake, semi-plain, the white glistening surface contrasting with the green foliage of the hills, the great busy city amid the barren saline fields, and the well-built, elaborately finished and picturesque temple overlooking all, presented a scene for a painter.

This lake is about 18 miles long by 3 broad. It belongs to the Emperor, and is farmed out to merchants by the mandarins. The revenue derived from it is very great. To prevent illegal transactions, the whole lake is enclosed by a wall, in some places of considerable height, and has at least two gates, and a good road within, all around. There are other salt-lakes in the

neighbourhood, but this is the chief. It has been long famous, and is often referred to in native books. As far back as the Han dynasty (B.C. 200—A.D. 150), the produce of the several lakes was worth 300,000 pieces of silk annually.

No fewer than three hundred firms are engaged in the production of the salt. They employ numerous workmen, who are paid at the rate of 40 cash, or about 2*d*. per day, in addition to their food. The whole concern is governed by a magistrate of the rank of a Tau-tai, one of the same class which superintends trade generally and transacts with our consuls. A cart-load of salt, about 1,200 catties, cost at the lake, as we were told, one tael and five mace. Curiously enough, the people in the city and neighbourhood use this water for domestic purposes, apparently without injury. They do not seem to have any other. There were multitudes of carts engaged in traversing the city with water-casks supplying the inhabitants.

We went down to the springs, found them very numerous, and tasted the water, which had very little perceptible traces of salt, and merely a brackish taste. The overseers appeared a little jealous of us, but were polite. Returning homewards, the gate-keeper tried to prevent our entrance into the city again, but yielded on seeing our passport. The salt produced here supplies the greater part of the provinces of Shan-si, Shen-si, and Honan; and we could not fail to mark the hand of a gracious superintending Providence evinced

in the existence of such a lake in this quarter. Far removed from the sea, exposed to all the uncertainty of land transit, without this indispensable article of food in the neighbourhood, the natives might often have been exposed to great privations; but here, as in many of the inland states of America, and in the very midst of Canada, as well as in many parts of Central Asia, He, who had man's creation in view, appointed these saline springs, as well as coal, iron, and other minerals, for the use of his creatures.

We started for Kiai-chow, when our road lay along the north bank of the lake for several miles. Leaving the lake, we entered upon a fine country, with horses and cattle grazing in the fields, more like English scenery than anything yet seen. As the sun set we arrived at Kiai-chow, which we found full of soldiers. It is now a very dull city, with avenues of high trees lining the streets. We passed one or two temples with figures cut in stone before the gates; one of these struck us as rather amusing, viz. a man, grinning from ear to ear, riding on a lion, with a head-dress having the resemblance of a Kilmarnock night-cap. The inns being full, we had to go to a wretched place outside the west gate for accommodation. During the night we were aroused by several men demanding admittance, saying they were from the mandarin, and wished to see our passports. We told them to come at daylight; they refused, and knocked violently at the door. We barricaded the place, warned them to go, and declared that no one

should be admitted till morning; finding us resolute, and, I suppose, imagining we had arms, they slowly left us. Undoubtedly they were blackguards, probably soldiers, who intended to rob us. Questioning the landlord in the morning, he put his finger upon his lips, indicating that he dared not inform us. It would have been well if we had taken the fellow before the magistrates, for he had no right to admit them; but time being precious we set off as early as a little rain would permit.

As we proceeded the scenery was grand; we had lofty granite rocks on our left hand, in many fantastic and imposing forms; fine fields stretching away on the right, while our road lay through extremely pleasant avenues of persimon-trees loaded with their rich red fruit. Leaving Kiai-chow, we passed the great temple of Kwan-ti, also called Kwan-kung, the god of war, for this was his birthplace and home. This man was born in the later Han dynasty, about A.D. 140. He was a man of great ability and courage, and conducted several wars successfully. Deified when he died, he has been gradually raised in rank in the other world, by several Emperors, until he now stands on the very pinnacle of fame, and is constantly and religiously worshipped. He is considered the patron deity of Shan-si, as Confucius is of Shan-tung, and we saw many temples in his honour, with the inscription, "To the one man of Shan-si, the god of war."

We had not time to examine the temple, but judging

from the outside, it must be both spacious and highly ornamental. A few miles beyond this temple we passed another salt-lake, about three miles long by one and a half broad, and heard of a third. The water does not yield so much salt as that at Yuen-chung, and is not worked; no fish can live in it, and it has no outlet. Salt-springs appear common also in this quarter, and some, formerly famous, are now dried up. Chinese books tell us of one at Ngan-i-hien, the opium city, formerly referred to, which, in the Han dynasty, was 50 li long and 6 broad.

The wheel of one of our carts having broken down, we were detained for three hours. While engaged in patching it up, the Supreme Judge of a neighbouring province passed us on his way to Peking. It was an amusing exhibition of official pomp. The inns were prepared for him all along the road. The first intimation of his excellency's approach was by horsemen at short intervals galloping along in the wildest manner, announcing how far the great man had advanced; next came crowds of men bearing curtains, bedding, cushions, and furniture to fit up the rooms; after them followed others carrying his clothes and baggage; then horsemen at yet shorter intervals, in a yet wilder mood; lastly, thirty or forty foot soldiers came marching on in double-quick time with folded banners, and guns. After another interval, a second company appeared, of whom no two seemed armed alike: we noticed spears; weapons which looked like

reaping-hooks fastened on a boat-pole; knives with handles a yard long, and horrible-looking tridents. This division was followed by a number of runners, each boasting two feathers in his red sugar-loaf cap; after them a mounted lictor, with a knapsack full of light bamboos tied on his back; then another crier—or rather roarer, or bellower. There was the usual crowd of boys in crimson vests and conical caps, carrying various weapons. After an interval came the Supreme Judge himself, in a handsome chair, with many bearers, and a posse of mandarins on horseback, all in full official costume. When they saw us they stopped, and some conversation ensued. The chief magistrate of the town we had just left came to us; we showed him our passports, and met with the greatest courtesy. We presented them with copies of the Bible, New Testament, and a variety of other books, all of which were politely accepted, and in a few minutes they departed. A military escort brought up the rear, consisting of about sixty men, well dressed and armed, and apparently under good discipline. They marched in two files on either side of the road, every second man with a flag in his left hand; country-people and stragglers followed. We looked at the great man very carefully, as he sat lounging voluptuously in his chair, with his hands spread out on the front bar, and his face resting upon them; and on his part he took a good look at us. He appeared a very ordinary Chinaman, without any indications of genius, education, or

power; a mere dull, heavy, sensual, ignorant, self-conceited young man.

The cart being mended, we proceeded on our way: the country became still more charming: miles of immense orchards, in which persimon-trees prevailed, together with walnut, cypress, poplars, willows, &c. The scene had often the appearance of one huge park carefully laid out, and it being autumn, the tints of the foliage exhibited every hue, beautifully diversified by the intermixture of the red persimons. Here we saw a very peculiar kind of cypress, which had no branches, but a crooked feathered trunk, with a great bunch of twigs at the top. These trees had a strange appearance among the others, and seemed like human giants in solemn guard over the forest.

On October 12 our way was still through orchards. Peach and apricot trees were now more common, but we saw no apples for several days. Cotton we met with in considerable quantities, and found the capsicums in profusion. What, however, struck us most was a waggon-load of oats which passed us, and we had hardly recovered our surprise when we came upon patches of clover, and found it in common use for feeding horses. Nor was this all; we found the mistletoe and a species of tallow-tree in this region, with dock-weed, dandelion, thistles and pinks, in all directions.

As we approached Pu-chow-foo, the country became less picturesque, sand-hills prevailing. Crossing a

ridge which lay north and south, we came in sight of a fine pagoda thirteen stories high, and on passing it regained the great road, which we had left on going to the salt district.

Pu-chow-foo, once a fine city, is now greatly dilapidated. The chief business is done in the eastern suburbs, which are very extensive, and walled all round with poor walls. The walls of the city proper, said to be nine li round, are in better repair, but inside dulness predominates. Our advent called forth no small stir, such as the natives had not seen for an age. A great portion of the ground within the walls was under cultivation. We left by the south gate, and found salt marshes on the south and west of the city. As we went onward, at the foot of the mountain on the west, we found salt on the sides of the road, evidently left by evaporation.

Meeting with a detachment of soldiers from Sz-chwen, we entered into conversation with them, and found they had been the escort of the "judge" we had met on the previous day. We had the pleasure of disposing of a good many books among them.

Emerging from the barren saline marsh which environs the city on the west and south, our road lay through orchards, the trees of which were chiefly persimons. Inquiring how the natives used so much of this fruit, we discovered that great quantities were used in the manufacture of a strong spirit, which in taste and colour very much resembled Scotch whisky.

Thirty li south of Pu-chow-foo, the mountains south of the Yellow River become visible, and a noble peak, like a sleeping elephant, riveted our attention. The south range, whose course we had so long been following, trends to the east and finishes in a sandy ridge. Proceeding due south over a fine plateau, from an elevation we got a glimpse of the Yellow River wending its way in the distance. Returning to the road we made our way across the plateau. After a few miles we began to descend a narrow defile: down, down we went, the way being often very steep and the sand-banks on each side very high, the carters meanwhile shouting lest there should be any others in their way. Passing several carts and mules, which had shunted in a wider part to allow us to pass, we, in about half an hour's time, came out in full view of the river.

Here we found a fortification and garrison of 500 men. The soldiers gathered around us, and were not very polite; we having called for the ferry-boats, they asked to see our passports, and when we presented them took them to the mandarins; but, after some detention, we were permitted to proceed. The river was broad and rapid, but not so broad as we anticipated—somewhere about 450 yards. The ferry-boats were huge, clumsy, and flat-bottomed, but well adapted for their work. They were forty feet long by twenty wide, with curious but strong bows. The oars were gigantic, some forty feet long by a foot in diameter, at the part which rested on the boat. Seeing that it took three

men to lift them, we wondered how they could be worked; but when once placed in position they were well poised, and three men at each oar managed the boat with comparative ease. The current was very strong, and carried us down the stream about a mile. Reaching the other shore, the men descended and hauled the boat, aided by the eddy, to the opposite landing-place. We sounded the river as we crossed, but found no bottom; and as there are rocks on either side in this quarter, it must be very deep. We made all the inquiries we could in reference to the possibility of its navigation, both at this place and elsewhere. Statements were rather conflicting; the truth seems to be that boats can go from this point to the neighbourhood of Kai-fung-foo, but near that city there are various obstacles which impede navigation. Coal-barges come to this place from the north as far as 200 and 250 miles, at the rate of 170 li a day on their downward voyage, making only about 60 li against the current. But, on the whole, as the Chinese do not consider it worth while to use the stream for purposes of transit, it is not likely to be of much advantage to foreigners without an expenditure of labour and money which would hardly be commensurate with the probable gain.

Safely landed, we waited some time for the large book-cart, which was on a different ferry-boat; but there being no appearance of it, we proceeded to the city. Our way lay up a very steep ascent, well causewayed. On reaching the gate of the city, called Toong-

kwan, we found it shut. The guards refused to open it without receiving instructions from the commander of the place; whereupon our passports were passed through beneath the gates, and we had to wait the answer, which was long in coming. Cold and hungry, we tarried outside: at last we tried to get an inn, but could find none. Some of the officials on the banks of the river took pity on us and gave us tea, and at last the order for our admission arrived; the gates were immediately opened, and an officer was appointed to conduct us to the inn. Hardly were we settled when a subordinate mandarin, who was the Inspector of Inns, and to whom every stranger had to certify himself, called and questioned us as to our number and errand, &c. Satisfied with our answer, he departed. Tired and wearied, we took a slight meal, and immediately lay down to sleep, looking forward with pleasure to the rest of the coming Sabbath.

But we were counting without our host. The news had spread that two foreigners were in the city, and even before the sun was above the horizon there were people at the inn to see us. Gaining admittance to the inner court, they thumped at our door to wake us up; for some time we paid no attention, but the crowds increased and the thumping became unbearable. Mr. Lees went out to remonstrate; but they only laughed at him, and congratulated themselves that they had got one foreign devil to rise and show himself. Disgusted with both himself and them, he returned to his hard bed

and lay down; but not to rest: the court-yard was now full, and the windows as well as the door were all besieged. The people thumped yet more incessantly, while those at the windows tore off the paper and grinned through the spars. Fortunately we had shutters on the inside, and these were closed; but only to be forced open by a stick from without. Up again got Mr. Lees, who was lying on the "kang" near the window, while I was back in the shade, so that they could not see me very well. As he rushed to the door, the rabble made a movement backward, but soon were upon us again; not venturing to open it, he spoke to them through the chinks, to their great amusement; then he called to the inn-keeper to clear the court, but he, poor fellow, was as powerless as the old lady with the broom to keep out the tide. All this time I lay quietly enjoying the scene, and at last, seeing Mr. Lees' perplexity, and that anything we could do would be of no avail, I urged him to put plenty of tables and chairs behind the door, and go and lie down. This he did; but coming into the inner room where we slept, the window of which they had torn, he said, "But what about the window?" "Close the shutters and put your feet to them," was my reply; so resigning himself to his fate, down he lay with his feet against the shutters. In this posture he rested for about half an hour, when lo! the crowds, baffled in their efforts at the window and door, began to take out the window bodily in the room adjoining; this they speedily accomplished with a shout, and as there was no

door between our sleeping-room and it, they could easily see us in a slanting direction. The shout drew the attention of all, and in a twinkling the ledge of the window and the whole open space within were filled with Chinamen of all degrees, and in all sorts of attire, pointing and jabbering like so many baboons. This was more than we could stand, so I said, "Have you a stick?" "Yes," said Mr. Lees, "here is a good large one." Up we started, I in my dressing-gown, and rushed out. The crowds disappeared in an instant; the children roared and the men fled; but the outer gate was too narrow for the masses to escape with sufficient rapidity; many were overthrown in the doorway, others fell on the top of them in numbers. Screams, yells, and imprecations arose on all sides, and men rushed away in all directions to hide themselves. Determined to clear the place, we pursued the fugitives up this stable and down that, brandishing, the one a stick, and the other the handle of an umbrella, to the infinite terror of the "celestial" mob. At length, having cleared every corner, and seeing all those who were in hiding flying before us, we rushed up to the outer gate, ordered the innkeeper to shut it and bar it, shook our deadly weapons in his pale face, and told him if he allowed a single man to enter he would suffer for it. With the utmost agility he helped us to shut the door and fasten it, and stood pale and motionless after the work was done. Having thus accomplished our purpose, we could hardly retain our gravity at the

ridiculousness of the scene; here were we, two peaceful foreigners, in the full possession of a huge inn, and several hundreds of Chinamen within and without trembling at our innocent display of foreign fierceness. Returning to our room, we passed our carters and assistant, who, having viewed the whole affair, and seeing the absurdness of our plight,—one in dressing-gown, shoes, and bare ankles, and the other in a long-tailed surtout, with half a foot of an umbrella-handle in his hand,—burst into convulsions of laughter, which rang through the court, and in which we heartily joined.

"Pretty missionaries!" I think I hear some say. Well, to strangers it certainly appears inconsistent enough with our profession; but I do not think any one acquainted with the Chinese would condemn us. The truth is, it had become evident that, we must either rule them, or they would rule us; and as we had before experienced the tender mercies of a Chinese crowd, we knew that the only safe plan was to expel them from the inn-yard: and the sequel proved the correctness of our procedure. Having rested for a few minutes, Mr. Lees, who was dressed, resolved to go out and address them in the street, while I made my toilet; he did so, and met with a most excellent reception. He appealed to their common sense, and to their sense of what was due to guests in their city; told them our errand, said they saw we hurt no one, and only wanted rest after the fatigues of a long journey. They replied that it was a shame to disturb us. And so, this matter settled, he

began to preach the Gospel to them. They listened with great attention, and proved the intelligence of their apprehension by the aptness and pertinence of their questions. After he had finished, I joined him, and preached in my turn. After breakfast we again went out and traversed the whole city, preaching and speaking in their squares and temples, not only without interruption, but with a manifestation of interest and friendly feeling on the part of all.

I append Mr. Lees' description of this *émeute* :—

"*Comes jucundus in viâ pro vehiculo est.*"—"Sunday, October 13th.—Very weary. We long for rest, and, fancying our arrival unknown, hope to get it. How vainly! With daylight comes the crowd. No chance of quiet. We get the windows papered, and shut the doors. Said windows pulled down. Luckily, there are inside shutters. Ludicrous scenes—No. 1. Mr. Williamson full length between the blankets on Kang No. 1. Mr. Lees on his back (dressed) on Kang No. 2, his legs at an angle of 75°, keeping the shutters closed with his feet. A grinning, chattering group of pigtails pushing at the shutter, trying to force the door, and —oh, horror of horrors!—climbing through the window of the outer room. J. L. has been growling for some time, but his companion is philosophical, when—alas for stoicism!—it becomes evident at last to him, that his prone condition is seen by a score of laughing eyes through the exposed doorway, which leads to Scene 2.

"Mr. W. solemnly rises, but with vigour and rapidity.

Costume—*robe de chambre;* lower limbs considerately exposed for the study of Chinese ethnologists. He grasps my stick (J. L.)—I follow. The enemy—some five or six hundred strong, seeing nearly seven feet of foreign humanity, in long clothes, brandishing a shillelagh, take to their heels. My giant friend breaks my stick across some celestial back. The blows fall pretty thick. We clear the yards and close the gates, returning to our room in triumph. Heaps upon heaps, with the handle of an umbrella have I overthrown a thousand men!"

CHAPTER XVIII.

JOURNEY THROUGH CHIH-LI, SHAN-SI, ETC.—*continued.*

PART V.—SHEN-SI AND HONAN: RETURN.

A formidable Fortress—Interview with a Mandarin—The Sacred Hill Hwa-shan—Magnificent Temple in ruins—Tradition respecting it—Charming Scenery—The Mirage—The Mohammedan Rebellion—Story of its Origin—Desolate City—Devastated Towns and Villages—Desecrated Temples—A Company of Prisoners—The Lake of Grass—A Slough of Despond—City of Si-ngan-foo—Amenities of the Guard-house—Spacious Lodgings—Preaching to successive Crowds—Roman Catholic Establishment—Curious Stone—Ancient Mosque—Quaint Tradition—Mohammedan Compliancy—A Preaching Tour—View of the City—Self-righteous Community—"Forest of Tablets"—The Nestorian Tablet—Conversation with the Catholic Bishop—Dust Storm—Dangerous Pass—Fear of the Rebels—Wheelbarrow-men—Head of Foh—A Live Buddha.

TOONG-KWAN, or "The Eastern Fortress," as its name implies, is one of those great passes where taxes are levied and strong garrisons are kept, such as Shan-hai-kwan at the eastern end of the great wall between China and Manchuria, and Tieh-mun-kwan, or the Iron-gate Fortress, on the new Yellow River near its mouth. The city is on the western side of the river, and stands on the slopes of a hill, at the point where Honan and Shen-si meet. Naturally its position is very strong,

having the Yellow River on one side, sand-hills and deep sandy defiles on another, and high hills on a third; and every point and knoll and angle are taken advantage of by the Chinese for extra fortifications: thus it is a most formidable place. There appears to be a good deal of business done in the city. We found shops and second-rate warehouses, and a large population of well-to-do people. We saw great quantities of cotton-wool on its way westwards, and iron utensils, newly cast, on four-wheeled trucks, which only required a slight alteration in the rim of the wheel to fit them for railways; they were chiefly drawn by oxen, and so made that they could be yoked to either end. In the course of the afternoon the Chi-hien mandarin sent in his card and called upon us; he was very polite, and sat and talked for a long time. He had those absurd long nails, five inches long and turned in, which scholars in China pride themselves upon. He appeared very much concerned about the Mohammedan rebellion, which has been raging in those parts for three years. He asked us if we understood astrology and could tell from the stars whether they or the rebels would be victorious, bringing vividly before us that strange propensity of the human heart, exhibited in all generations, by men in all positions from prince to peasant, to search the heavens for interpretation of future events. We confessed our inability, but were bold enough to refer him to his own classics, where he would see that corrupt administration was the cause of

all such revolts; and that justice tempered with mercy, and a vigorous arm, would soon allay the disturbances. He appeared to take this well. We then spoke a little of our religious and other matters, and parted good friends.

Next morning we set out on our journey, leaving the sale of books for our return visit. Our road for a few miles lay along the course of the Yellow River, but soon diverged due west. At first, and for 30 li, the country was sandy, bare, and unpleasant. Immediately on passing out of the city we caught sight of the high elephant-like peak which had previously attracted our attention in Shan-si. It proved to be the summit of that sacred hill called the Hwa-shan, which stands next to the Tai-shan in Shan-tung in the reverence of the people. This hill is celebrated in the most ancient Chinese historical classics as the mountain to which their second Emperor Shun repaired in the eighth month, and offered sacrifices to Heaven, gave audience to the nobles of the west, and rectified their affairs. This is reasonably supposed to have occurred about 2200 B.C., and from that time to the present the hill has been the object of many pilgrimages: it forms one of the range now covered with temples. The temple dedicated to this sacred hill stands amid a village, called after it, about 12 li distant from the foot of the hill, and due south, so exactly that, at noon, the main gate and main building are in line with the peak and the sun. This temple covers a large area, and was a most magnificent structure; but the Mohammedans have made

sad wreck of it: it is now in ruins, and its priests are gone. We got a picture of it taken from a marble slab, which gives some idea of the late grandeur of the place. It was an imperial erection, and, until the recent troubles, was an imposing group of buildings. Khai-ynen (A.D. 745), an Emperor of the Tang dynasty, is said to have been its founder. There was abundant evidence that the place was formerly well worth a visit. Behind the temple courts, with their arches, pavilions, tablets, marble bridges, and other adornments, we found extensive gardens, with terraces and balconies commanding a most extensive and beautiful prospect. Mounting a long flight of broad marble steps, we looked down from the highest terrace upon the temple buildings, most of them now in ruins and gutted by fire, and then beyond to old "Elephant," the high peak, whose head seemed almost to overhang our standing-place. A curious traditionary tale connects the mountain with the temple. It is said that one of the Emperors of the Sung dynasty, while yet in low station, played chess with a Tauist priest, the stake being the ownership of this mountain; when the loser became Emperor, the stake was paid, the mountain being given to the priest. The tale has, at least, this confirmation, that the people who cultivate the land at its base, and on its sides, to this day pay no land-tax. Of course, the chess-board is said to have been preserved somewhere! though we did not see it.

From Hwa-i-miau, the name given to the temple, to

within a few miles of the city of Si-ngan-foo, our road lay along the foot of that range of mountains called the Si-ling mountains—sometimes close to them and sometimes at a greater distance. The scenery was most charming. There were hill and dale and stream, and parks and orchards; having much the appearance of fine English scenery. But the impression was ever and anon disturbed; for China would force her peculiarities on our attention. Cotton, rice, china-grass, capsicums, and other non-English products would appear.

The mirage here startled us, and carried our thoughts to the deserts of Arabia and Africa, and the stories in which we have often taken delight. This phenomenon, which may be witnessed in many parts of China, was singularly attractive. "See that river and those boats?" shouted Mr. Lees, as we came out on an open plain. "And they have sails," said I; "and observe how they go." We then commenced discussing what they could be, and while so engaged, the vision faded.

But though the natural features of the country in this autumn were attractive in the extreme, the signs of desolation which met our gaze changed our pleasure into sorrow. We had now entered the region of the fierce Mohammedan rebellion. It originated in the city of Hoa-chow, whence one wave went backwards to Hwa-i-miau, but the great flood went onwards towards the west and destroyed everything that came in its way.

The following was the story told us regarding the origin of this rebellion. A wealthy man, named Lin,

hearing of the advance of the long-haired rebels from the south, hired 300 Mohammedan braves to defend his own property. When the "Chang-mau"—the Chinese name for the rebels—came, these men proved faithful: subsequently, they were dismissed by Liu, without full wages, and so some of them stole bamboos planted by the people; this led to disturbances. The mandarins, no doubt alarmed by recent events, and thinking severity the only cure for insubordination, were not very just in their decisions, and seized and killed many of them, almost without pretence of trial. The rest fought and escaped into Kan-su, where the Mohammedan element in the population is large, and returning secretly with large reinforcements, they entered Hoa-chow, one by one, so as to disarm suspicion, and scattered themselves over the city. One night, when all was ready, at a preconcerted signal, the city was fired in a score of places at once, and the gates seized by the rebels. The terrified people, who hardly knew where the danger came from, were massacred almost to a man.*

Hoa-chow, once populous and flourishing, now presented a most melancholy aspect. There was literally not one house standing entire; many were level with the ground, and all were unroofed. The only habitable places were two or three houses temporarily covered with thatch, and occupied by men from the yamun.

* This rebellion still rages. The latest news from China (1st June, 1870) speaks of a defeat of the Imperialists and a slaughter of 20,000 men.

We lodged outside the west gate the night after we left Toong-kwan, in a miserable inn which was in process of rebuilding. We could get nothing to eat but bean-cake curd; and no dishes to eat even that in, but broken and dirty crockery. The rebels first had carried off almost everything, and the patriotic soldiers had made a clean sweep of the little that was left. There was not a pig nor a fowl to be seen, save one cock, which we asked the man to cook for us; but he politely requested us to excuse him, as he kept this cock to awaken the guests and carters in the morning. Mr. L—— asked for water to wash his face; and, alas, for our gravity when we saw the dish in which it was brought! A man with a large knife was found by the innkeeper at our door during the night.

October 16th.—Next day the ruins of towns and cities were yet more numerous; almost every turn of the road revealed fresh atrocities. As we passed along, village after village was lying in the dust, the only things standing upright being the iron poles which stood before the temples. In the afternoon we saw a most painful sight, as we ascended a hill and skirted round it; for we came in view of a fine plain, in which were some ten or twelve villages, with only the walls in some places standing. We were told that for about 100 miles, at one time, there was not a living man to be found.

Road-side temples seem formerly to have been numerous in Shen-si: I say formerly, because we hardly met with one which the iconoclastic Moslems had

spared, and sometimes insult had been added to injury in a way which showed the perpetrators had a rather keen sense of the ludicrous. Sometimes the old clay gods would be grotesquely defaced, or placed in absurd positions; I remember seeing one with a native straw-hat on. These road-side and village temples are all small, often only consisting of one court; in this respect differing from those in Shan-si; but they are more carefully finished than any we have been wont to see elsewhere. One very elegant adornment frequently seen in front of these Shen-si temples takes the place of the huge flag seen in front of those at Shan-si and elsewhere; I refer to the cast-iron poles, often rising 60 feet high, and most beautifully ornamented.

We dined at a city called We-nan-hien, which had been also laid low, but which was being rebuilt in the centre and western suburbs. This place is the centre of a large cotton district; and as people had come from Si-ngan-foo and planted seeds, signs of life were manifesting themselves in this quarter: we found many ginning cotton, and packing it by means of a very primitive but effectual press. In the afternoon we passed through a ruined village, where there was the ghost of a fair. We sold a few books, and passed on. We found salt here, precipitated from water which rises at Pu-cheng-hien, 100 li north, in the Pe-shan Hills.

Arriving at Shing-fung-tswan, another ruined village, we quartered at an inn on the west, where we found rather strange guests—a company of prisoners in

charge of a small mandarin. We were rather uncomfortable in the vicinity of such characters, especially in this locality, and after the experience of the preceding night; but we suffered nought except from the fumes of opium which regaled us all the evening.

On the 17th, we started long before daybreak, as we wished to get early to Si-ngan-foo; but finding the country rather disturbed, we got out and walked, one in front and one behind the carts, to protect them and ourselves from any sudden attack; when the day dawned, we were relieved of our anxiety. The country was flat, and we soon came on marshy ground. About nine o'clock we reached a fine bridge of many arches, which could easily have been defended against almost any numbers by a few valiant men; but these are rare in China. Passing this, we came upon the Lake of Grass, so famous in the Chinese Classics, and musing upon this famous place, we were suddenly recalled to consciousness by the cart floundering in a morass. By dint of great effort we got our own cart safely through, and then our anxiety was concentrated on the great book-cart, which stuck fast in a veritable Slough of Despond; for two hours and a half, with all our forces, we could not move it. Unloading it was our only resource, and so we set to work; and, even after every book was taken away, we had great difficulty in dragging it out to the solid ground. This was a portion of the great highway, and said little for the authorities in the provincial capital, which was so close at hand.

Having started so early, we were extremely hungry and could get nothing to eat in this huge lake of reeds; fortunately I had a piece of cold fowl and hard bread in my pocket, which we divided and eagerly devoured. Crossing another fine bridge, which once was ornamental, we ascended a steep incline to a yet higher plateau, on which the famous city stood. At the summit we came in full view of the great and ancient city, and it was with mingled emotions that we rode across the intervening plain. Here were we, two undefended foreigners, approaching the most renowned city in China—a city whose history rivalled that of any city in the world—passing over ground trodden by generations whose deeds are the praise of this people; our eyes resting upon scenery which had often feasted the eyes of men renowned for their wisdom and prowess, and going through a country, every inch of which was classic ground.

As we drew near to the gates we were saddened by the sight of the recent desolations. The Mohammedan rebels had ravaged the place up to the very walls of the city: not only were the hamlets on the plain in utter ruin, but the very suburbs were burnt; indicating at once the audacity of the robbers and the cowardice of the rulers. Passing through these heaps of ruins we came close to the city walls: the sight was imposing; the walls were very high, and the towers on the gates were really magnificent, one of them containing as many as forty-eight windows. The gates themselves were very

strong, triplex, but straight; not crooked like those at Ching-ting-fu. Entering the first we were stopped, and our passports demanded as we got into the second division. Being told that it would take some time ere they could be returned, we were invited into the guard-house, and very politely treated; we were presented with tea, which only whetted our now keen appetites. Informing the officer of our want of food, we were escorted to a large dining-room in the suburbs, crowds, of course, following us; but the officials kept us as free from annoyance as they could. Here we had a good dish of mutton and wheaten bread; and, satisfied, we returned to the guard-room, where we now met some of the higher officers, and as the passports had not yet arrived, we took the opportunity of fully explaining the nature of our mission; we also good-humouredly twitted them on the good condition of the imperial highway in the environs of such a city, so famous in the annals of the "great flourishing central kingdom."

By-and-by the order came for our admittance, and we were conducted by back-streets to the inn; the streets appeared endless, and the distances so immense, that I began to fear some trick was being played upon us. At last we were shown to an inn, which would not suit; we visited several in the same locality, and finally were taken to one which was most admirably adapted for our purposes. We wished to be in the most populous part of the city, and at the same time were anxious not to interfere in any degree with the great traffic. This

place appeared as if prepared for us: a covered way led to it; within were three courts and three suites of buildings; the first court could contain about 500 or 600 people. Our rooms were the inmost ones and out of the way, but in the chief street of the city. Moreover, the inn not only had no other guests, but was to be let, so that there was no landlord fuming and fussing about, afraid lest our residence should spoil his business, and we had the whole place to ourselves. It being too late to begin work, we waited till the following morning, and then we had our fill. One of the horse-stalls in the first court formed the pulpit on which we stood; our books being arranged on a table at our feet. We preached in turns with our native assistant, and sold our books in the intervals. We had no need to cross the threshold, for crowd after crowd thronged the yard, and from morning till sunset the place was crammed with eager listeners.

Next morning we were awakened at dawn by the cawing of the innumerable rooks which build in the trees in the city, so we rose and had an early walk outside the west gate. Returning, and having taken a hasty meal, we recommenced our work; which was as arduous and protracted as on the former day. On the previous evening a native priest, sent by the Bishop, called and invited us to visit the Roman Catholic establishment. We explained to him who we were, and gave him a copy of each of our books, and said that we feared the Bishop might not care for us after knowing our errand. He returned, however, in the course of the day, and politely

repeated the invitation, saying, "like themselves we wished to save the souls of men." We accordingly accepted it.

The morning of the 19th opened wet. We were up betimes, however, and went in search of the Nestorian tablet. Being assured that it was in some mosque, we asked our butcher, who was a Mohammedan, to get a guide for us. He most cheerfully provided one—a respectable old man—and accompanied us part of the way himself. The first mosque we visited was a small one, but of handsome interior, and well kept. In a school-room in the yard, we found many Arabic books, but few able to read them. Here we were shown a precious stone, fixed in the pavement before the great door. It was about one foot square, white, with, apparently, water moving inside of it—I suppose owing somehow to the refraction of the rays of light. It was certainly very curious, and considered of great interest by the people. From this we went to another—the oldest mosque in China—a building founded in the Tang dynasty, one thousand years ago: the present buildings look old, but cannot boast of such a date as that. The chief court-yard was decorated with groups of artificial rock-work and a variety of tablets, and an old cypress-tree was pointed out to us, said to date from that era; indeed it was actually labelled the "Tang-pai-shoo." Another curious stone fixed near the door of the hall was also shown to us; seeing a number of nails in it, we asked an explanation, and

were told the following story. During the Soong dynasty, it was customary for mandarins on leaving office to come to this stone, and have their probity tested. If the magistrate could knock a nail into it, this proved incontrovertibly that his hands were clean from bribes, &c.; but if the stone refused to receive the nail, it was evidence sufficient that he had practised injustice. Mr. Lees wished to test it for himself, but was assured it would now be useless. After visiting a third mosque, by far the largest, but about which there was nothing novel, we returned home unsuccessful in our search, but resolved to attempt another investigation in a different direction.

The state of Mohammedanism in this quarter of China appeared to us a matter of some importance, as this city was not only in former times the home and head-quarters of Nestorian Christianity, but also that of the opposing faith. Moreover, it was additionally interesting at the present moment, in view of the formidable rebellion raised by these religionists, and which was still raging. We often wondered why so many of them, computed at 15,000 families, were permitted to live in quietness in this city; enemies in the camp, as it were. Accordingly we made several inquiries, both during our intercourse with the leading men this morning, and more privately of our butcher, who was a very sincere and pleasant man, and our curiosity was satisfied on many points. When the rebellion broke out the chief Mohammedans, who remained in the city, were all seized; they

were examined, and ordered to renounce their religion on pain of death. They complied, and accordingly made several changes in the designations and internal economy of their mosques. On the top of the great gate of their places of worship, instead of the usual title, "Li-pai-sze," or "Temple for Worship," they had "I-hioh," or "Hall for Gratuitous Instructions," —a name frequently given to free-schools. Also, within the sacred halls, where the Koran is read, and on a table facing the entrance, was an imperial tablet, with the inscription, "Hwang-ti wan nien, wan wan nien"—"The Emperor, may he live 10,000 years,—100,000,000 years." Before this were incense-pots and candlesticks, and all the furniture of heathen temples. Again, on the right hand of this, stood another tablet, newly erected, and painted blue, with the inscription, "Chi sheng hien si Kung-tzi Shin wei"—"The resting-place (or throne) of the spirit of the most holy sage Confucius." We saw these things in each mosque we visited. The Mohammedans appeared ashamed of them, and were most anxious to assure us that it was a "mere form" done under compulsion, and that "no true disciple of the Prophet could ever deny his faith." They did not seem to feel the force of our arguments for consistency; indeed it takes a clear perception of truth, and true faith and strong, to brave death. Having acquiesced in these alterations, they were permitted to live unmolested, and to carry on their ordinary avocations as before. They denied all interest in the rebellion, although they admitted that a

number of their best scholars and A-hungs had fled and joined the insurgents, leaving them only second-rate men to conduct their services. They have no fewer than eight mosqués.

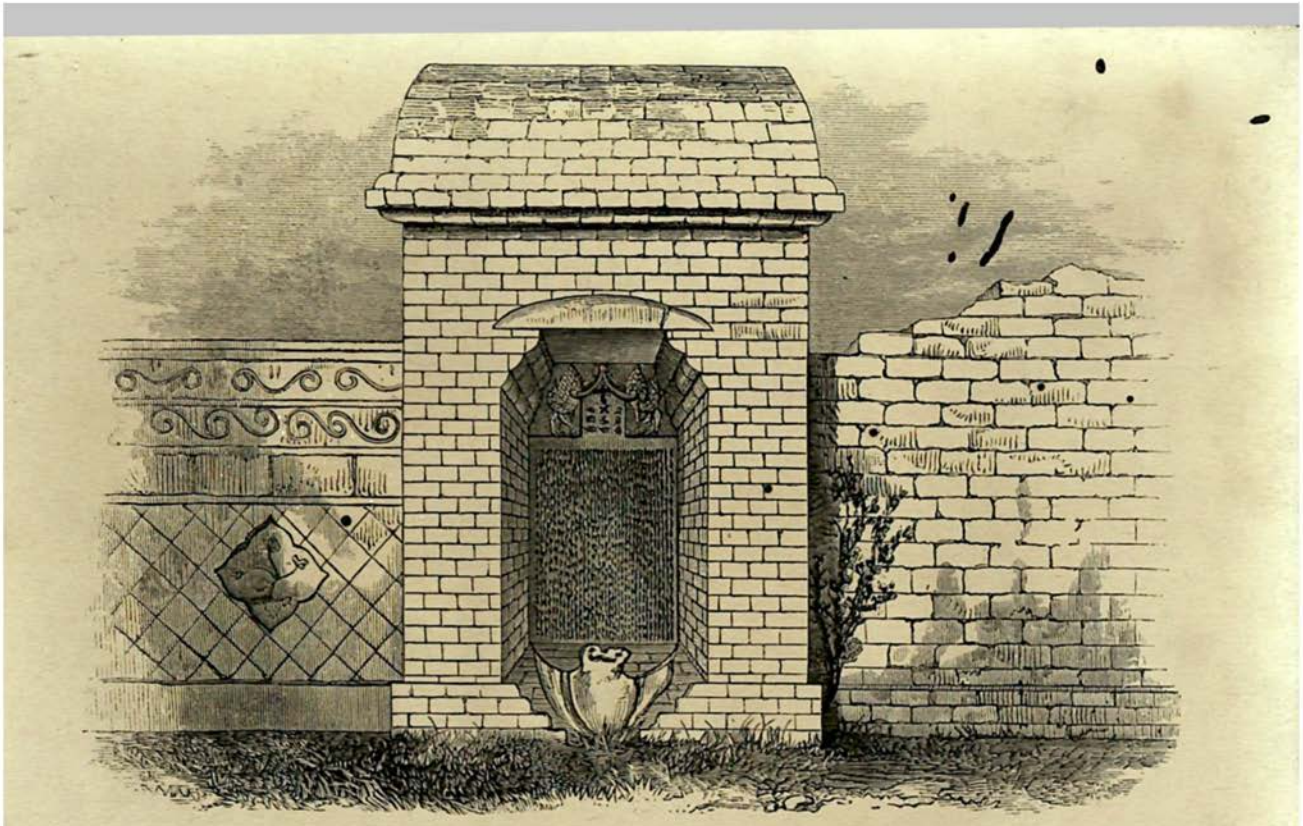
On the following morning we set out together on a preaching tour through the city; with difficulty we found open spaces suitable for our purpose, but had the satisfaction of speaking in several places to large congregations. The principal streets were well paved, and full of good shops. Proceeding east and then south, we came to the south gate; and the people being fewer in this locality, we ascended the wall, and had a fine view of the city. It appeared immense, and densely filled with houses, having little or no vacant ground or gardens, as in other cities; owing, I suppose, to the country-people having fled to it, and built over such localities. The walls are high, thick and strong, covered with good towers at short distances; and heaps of stones were found piled up within the embrasures to throw down upon besiegers. These walls were said to be 10 li by 5 li; the city had four huge gates, with immense towers or barracks on each. On the top of them we conversed with the people who followed us; and especially with a man from Muirhead's foundry at Shanghai, who had come *viâ* Hankow to cast cannon. He spoke "pigeon English," * and in such a locality it was refreshing even to hear that. Turning to doctrine, we had an

* English, according to Chinese idiom, spoken by Chinamen at the ports.

amusing instance of the self-righteousness of the natives. One said, "Oh! we are all good here; you have no need to exhort us to be holy: we have no sin. At Lan-chow" (the capital of Kan-su) "they are bad, but not here."

Descending, we went round towards the S.E. corner. Here we found the famous Pei-lin, or "Forest of Tablets," or, Pei-kung, "Tablet Palace." This is an extremely interesting place. Here are tablets of the several dynasties from B.C. 100 downwards, including the Han, Soong, Tang, Yuen, and Ming dynasties. They have been collected from many quarters, and form an unique museum. Most of the tablets are the work of scholars of some repute; some are famous all over the empire. The subjects are various: some are specimens of elegant caligraphy, others are historical scenes; some are emblematical animals, some sacred birds, some are drawings of their famous mountains, some likenesses of their great men; among these last we found a full-sized portrait of Confucius and several of his disciples, but not nearly so good as those in his own temple at Kio-foo-hien. The most celebrated of all are the thirteen Classics cut in stone, dating from the Tang dynasty, far anterior to those in Peking, now so famous. Many men were engaged in taking lithographs from them, which they offered for sale; the mode in which they were taken is most ingenious, but too tedious to detail here.

They informed us that the Nestorian tablet was still extant among the ruins of a temple called the Ching-tung, outside the west gate. Resolving to revisit this



THE NESTORIAN TABLET.

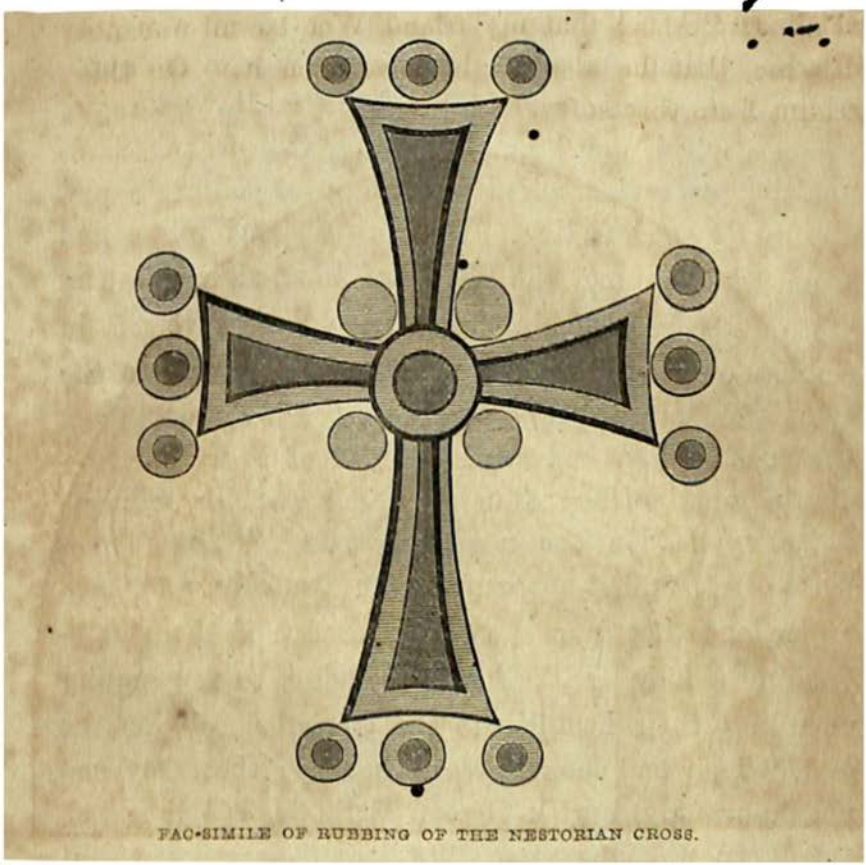
museum next day and purchase a few of their rubbings, we returned to the inn, and then went to try and find the famous tablet. Gaining the western suburbs we came on the ruins of a Buddhist monastery; an old priest said, "This is not your temple, *it is there*," pointing to a field of devastation away on the south-east. Passing through a field of wheat, and leaping over a demolished wall, we entered. Here, to our joy, I found the tablet, recognizing it from the fac-simile which I have at home, bought from book-hawkers. There it stood perfect, with not a scratch on it, as represented in the annexed plate, in a brick enclosure facing the south, amid heaps of stones, bricks and rubbish on all sides. The preserving care of a wise Providence was the first thought in our minds, for this tablet not only enunciates all the leading doctrines of our holy religion, but is a most important witness in favour of our faith in opposition both to the heathen and Romanist, as it shows that the Protestant form of Christianity is not of yesterday. We examined it as carefully as our time would permit, for the sun was fast descending, and we were in dread of being shut out of the city. The Syriac on the sides of the tablet was not seen, but we found Syriac at the foot: very likely that on the sides was now built in. On the left side of the tablet a small portion o the edge of the stone is exposed, bearing an inscription to the effect that in the 9th year of Hien-fung (*viz.* 1859), one thousand and sixty-nine

years after its erection, a man named Han-tai-wha, from Woo-lin, had come to visit it, and had found the characters and ornamentation perfect, and that he had rebuilt the brick covering in which it stood. He then exclaims: "Alas! that my friend Woo-tze-mi was not with me, that he also might have seen it. On this account I am very sorry."

HEAD OF NESTORIAN TABLET.

The inscription on the tablet is too long for insertion here. We give the concluding words, which are as follows: "This tablet was erected A.D. 781, in the second year of Kien-chung, the ninth Emperor of the

Tang dynasty, on the seventh day of the first moon. Ning-shu, priest, being special law-lord and preacher to those of this illustrious religion throughout the regions of the East."



FAC-SIMILE OF RUBBING OF THE NESTORIAN CROSS.

For a full account of it—and a triumphant vindication of its authenticity—the reader may consult Mr. Wylie's most elaborate and scholarly translation and commentary, first published in the *North China Herald*. See also Williams' *Middle Kingdom*, vol. ii. pp. 291-7.

Having stayed as long as we dared, we hastened home, and had a race to be in time before the gates were shut: we got in just as the officers had arrived to close them.

According to promise we now went to visit the Roman Catholic establishment, which lies in the north of the city. This took us through the north-west angle, where we had not been hitherto. Our friends were awaiting us, and received us with great politeness and apparently good feeling. We were ushered into a fine room, where we met the Bishop of Shan-si, and one of the priests resident in the city. We conversed in Chinese on a good many subjects, and referring to the great Mohammedan rebellion, we asked if there was any leader of ability, and any likelihood of it resulting in dominion? Bishop Kau (for that was his Chinese name) replied in the negative, saying, "There were hosts of chiefs, but apparently no universally recognized leader, and that there was little chance of them establishing a kingdom." Again replying to my inquiry regarding their hostility to the Christian religion, he said, "They had shown great clemency; that they had not (knowingly) hurt a Roman Catholic, but they had spared several, and passed by large places in which Roman Catholics resided, without doing them the least injury; professedly because the inhabitants belonged to the religion of the Lord of Heaven." He also said that "we need apprehend no danger should we happen to fall into their hands." We asked how many Christians were

in his diocese: he answered about 20,000 souls, and added, with much feeling, that "through the special mercy of God they had hardly suffered anything from the rebels." We felt drawn towards the good old man: he had come from Piedmont, and had been thirty-three years in China; his companion was from Genoa, and had been thirty years in this country. The object of our visit having been referred to, we again assured them that we were not in the habit of decrying Roman Catholics, and that they were, doubtless, doing good and saving souls. They were pleased, and evidently reciprocated our sentiments; especially the Bishop. Having conversed for some time, we rose to depart, and they accompanied us to the door. We expressed the hope that, though of a different form of the true faith, we were all journeying to the same eternal home. We shook hands with them, when the Bishop in English said, "Good-night," and appeared somewhat affected; we said, "May God bless you." The tears started in Mr. Lees' eyes, and he expressed his farewell in the words of the apostolic benediction; the old man, startled at first, immediately seized Mr. Lees' hands a second time with both of his, and in tears reciprocated the kindly feeling; and thus we parted, all a good deal moved. The native pastor and the other attendants also joined in good wishes.

Returning to our inn in the dark, we soon lay down to rest. Next morning at daybreak Mr. Lees went off to have a more attentive look at the Nestorian tablet, and take drawings of it, one of which is engraved in the

preceding plate; an enlarged drawing of the ornaments at the top is also given on page 382. He also took a rubbing of the cross at the top of the stone, of which we give a fac-simile on page 383. I remained at the inn, packing up and making preparations to start. Then, all being ready, and Mr. Lees still absent, I commenced work, and sold books and preached to a good number.

Mr. L. having returned, we breakfasted, and immediately started on our return journey. We did not, however, at once leave the city, but, preaching and selling all the time, took the carts round to the Museum of Tablets, where we purchased a large number of rubbings. We thought of buying a lithograph of the Classics; but they asked far too much, and so we had to relinquish that curiosity.

We then went to the Manchu city, which lies within the other in the corner. In this place we visited the site of the old palace of the great Tang dynasty, of which there was not a vestige remaining; the site being a great space of level ground covered with grass—in fact, a fine lawn—and walled round: they now use it for the purposes of archery.

Returning through the Manchu city, we recommenced work and disposed of many books. Thus, preaching and selling, we continued our slow progress through the famous old capital, and towards the afternoon reached the gate by which we entered; and having dined at our former eating-house, we left the city with

hearts full of gratitude to God. Several of the Mohammedans were extremely civil to us, and some expressed considerable interest in our work. "When will you come back?" one asked. We replied, "We wait the will of God; when He directs, we return."

Certainly we would have stayed much longer in the city, but our time was greatly limited: the Tien-tsin river would be closed by ice in the course of a few weeks, and if not there previously we should have to endure a second terrible overland journey to Che-foo. The sun declining, we left the city; the carters joyful, cracking their whips and making the now lightly-loaded carts speed on their way. Arriving at the "Slough of Despond," and anticipating another stick in the mud, we found (to our amazement) that the hole was filled up and the road entirely repaired; showing that a hint is not always thrown away. We went on in the dark, and made 40 li that night.

Our way lay along the same road as far as Toong-kwan, so that further description is unnecessary; only, let me add, that this portion of our route was the finest, in point of beauty, in the whole journey. We had passed through grander scenery and more picturesque places; but the variety, pleasant and attractive character of this district surpassed all. For many miles the country was like one continued splendid park, with knolls, and lawns, and winding paths,—leading round some huge fantastic boulder, which had descended from the mountains which lay contiguous on the south, or up some

slope covered with wild-flowers. For two days the road lay through this district; oftentimes it was quite an avenue of fine trees, and every now and then it opened out and disclosed to view delicious bits of scenery. A large eagle kept us company one day, flying from crag to crag on the adjoining mountains; which were sometimes bare, rugged limestone, at others covered with clumps of trees and brushwood.

The recuperative faculty of the Chinese greatly surprised us on our way back through this district. Though only a few days had elapsed since we passed onwards, we found considerable improvement in many places: several new houses had been completed, others had been greatly advanced, new shops had been opened, and a marked change in many towns and villages had taken place. On the third day we arrived at Toong-kwan, where we had the scene before described. The strength of the place again struck us. Measuring the west gate we found the inner gate 40 paces, or about 120 feet thick, of splendid brickwork, the arch most admirably made, and the outer gate 20 paces, or about 60 feet. The population, exclusive of soldiers, is said to be nearly 70,000. The garrison is very large, and there are two other camps on the opposite side of the Yellow River, said to number 13,000 men each. A most painful dust-storm came on early, and continued throughout the whole day; we did not feel it so much after we arrived in the city, but on our way in the early morning it was most disagreeable,

and the wind being from the north, cold added to the annoyance. After working for some time in the city, we set out, hoping that the storm had abated; but were mistaken.

Leaving Toong-kwan, we now made for Kai-fung-fooh; here we left our old road and diverged to the south-east, keeping the southern side of the Yellow River. The dust-storm still raged, filling our eyes, ears, and mouths with sand, whilst the cold penetrated to the very bones; and, to make the matter worse, we now entered one of the great passes which lead into Honan. This was just a continuous defile, cut out by traffic, in the midst of immense sand-hills; the road would not permit two carts to pass, so that we had to shout perpetually, and when we heard answering cries, to raise our voices, that the comers might take up their position in some wide place, and enable us to pass.

About the middle of the afternoon, we reached the great gate which divides Shen-si and Honan. We passed through without molestation, and hoped that the country would improve, but in vain; still the defile was before us and sand-banks excluding any view: oftentimes 200 feet high on either hand. Towards evening we emerged on a level plain, by the banks of the Yellow River. Here we found a number of coal-barges discharging coal, which had come 700 li down the stream, from Yoong-chi-hien; the coal was good, and was sold from the boats at 250 cash per picul of 133 lbs.

The boats were very singular, large, oblong, and flat-bottomed, and decorated with a multitude of bells on the masts and rigging; two huge storks completing the ornamentation: each boat had a good-sized house on deck for the comfort of the sailors. They had come down the river at the rate of about 170 li per day, but the average return rate was only 60 li. Finding a good inn at a small village, we took up our quarters for the night.

Next day our road lay along the banks of the Yellow River, which in this quarter consisted of a succession of rapids and shallows, sometimes opening out into a fine broad stream, and anon contracting into a comparatively narrow river. There were few boats on it; evidently, the Chinese do not think it worth their while to navigate the stream. Passing along on a low sandy plain between the river and the mountains, we found many natives engaged in sweeping the soil into heaps; on examining the stuff, we found it was a species of soda which exuded from the earth, and which, after having been purified, was used for many purposes. About eleven o'clock we made Wen-hiang (hien), a poor little city, with rather picturesque gates. It was built close to the Yellow River, and apparently must soon be washed away, for the river was now close on the walls. There were many ruins inside, souvenirs of the Tai-ping rebels.

Leaving this city we came upon immense fields of cotton, and these were visible all the afternoon as far as

the eye could reach; whilst many carts of cotton were moving to Si-ngan-foo. Next day, the road still bad, we met yet more carts, drawn by six and eight oxen, packed with cotton on its way to that city. In the forenoon, we passed a well-known range of hills, and through another famous pass, which a few resolute men could easily defend against all comers. Towards the afternoon, we entered another defile, and, as we thought we had plenty of time to get to the inn before dark, we went on merrily. The carters had persistently affirmed that the li in Honan was longer than in Shan-si; and we had laughed at them, for we imagined that the li at least was uniform throughout the Celestial Empire. Unfortunately they were correct; and we were caught by darkness and benighted in this dangerous defile: there was no help for it, so onward we sped. At first the pass, though narrow, and with high banks, was comparatively level, but by-and-by the path began to descend, and became steeper and steeper; so much so that the mules could hardly keep their feet, the cart pushing them from behind. At last we deemed it prudent to take some precautions; accordingly, I went first with a huge pole, feeling my way, and shouting out the nature of the road. Proceeding a little way in this manner, I heard the sound of mules coming up; partly reassured by this, we went on quicker. Soon they came near, and, to our discomfiture, we found them laden with bamboos, so that we did not know how to get past them. What was to be done? We could not go back up-hill; they

must go downward; and so we all (their own muleteers included) put our hands and voices into active operation. By dint of roaring at the mules and tugging at the bamboos, we got them back to a place cut out of the side of the defile to let carts pass. Stowing them in here, we passed on, but found our dangers increasing. I was in front of all, and Mr. Lees between the first cart and the second; the incline became yet more steep, the mules yet more restless, and with the carts thumping on their hind-quarters, there was a great chance of their setting off, or being pushed downwards on me, or Mr. Lees being crushed between the two. We therefore proceeded with extreme caution, the carters and ourselves every now and then holding on by the wheels to keep the carts back, and sometimes, when there was not room at the sides, pulling behind. We had no light, and it was pitch-dark. After a time we heard the sound of water; could it be the Yellow River? We came to a fine gate and emerged on a plain. "Now we are safe," we exclaimed. "The city and inn must be here." We little knew what was before us. Wearied, we remounted our carts and went forward; no signs of houses, or lights—only darkness and the sound of rapidly flowing water. Proceeding slowly forward, we saw a light at some distance; cheered by the gleam, we went on, but only to be brought to a stand-still by a wide river. We all again dismounted; Mr. Lees and I held the mules by the head and the carters returned to find out the ruts. Having run hither and thither for

some time, with heads bent to the earth like so many hounds on the scent of a hare, one cried, "Here they are!" We took the carts to the spot and followed the ruts; the track led to the water; we entered, and in a moment were up to the axles. The front cart drove through deeper and deeper water, and the carter jumped off into the water up to the waist; the other carter followed; presently we shallowed, and were soon safe across. Making for the light, we discovered it came from a corn-mill; but the carts were stopped by impassable ditches. The carter having gone to make inquiries, presently returned, saying the men informed him that the inn lay downwards from them. We turned away, and feeling our road, determined to cross no more rivers. At last we came on to the highway, and reached the inn, where the people were amazed at the sight of us; and when we informed them that we had come through the pass and crossed the river in the dark, they exclaimed that we must have been under the care of Tien-lao-ye (the popular name for God), as the stream is the "Black Dragon Torrent," and full of dangerous holes, and moreover is liable to heavy freshets which come down from the hills unexpectedly, and carry everything before them: only a few days previously five carts had been carried away, and mules, men, and every vestige of them had perished.

Ling-pai-hien, which is the name of the city where we found ourselves, is a small place, but famous for its fish-ponds of gold and silver fish, which are sold all over

the country. Getting up in the morning we found the south gate shut, to prevent the entrance of the "spirit of fire" which was burning up the soil, and the people were all engaged in praying for rain. Singularly enough rain began to fall and continued the whole day. We crossed many hills, the scenery reminding us of Yorkshire moors, and reached the suburbs of Shen-chow.

28th October, Sunday.—To-day, as we finished worship, we were startled by the intelligence that the rebels were advancing in our direction, and that all communication between this and Honan-foo had been cut off. At first we were somewhat doubtful of the rumour, and paid little attention to it. By-and-by, seeing the people in the suburbs all astir and carrying their furniture into the city, we thought it was time to make some definite inquiries. Accordingly it was agreed that Mr. Lees should go to the mandarin's office, and I should stay and watch the carts, lest they should be seized by the terrified people in order to escape, or the carters bolt for their own safety and leave us in the lurch. In a short time Mr. Lees returned, confirming the intelligence, and saying that the rebels had occupied, the previous day, a place only 280 li, or 80 miles from us. The officials had informed him that they had despatched a courier to gather yet more detailed information, and advised him to wait where we were till next day, which we did. As may be supposed, we did not spend a very comfortable night, for it was

obvious that the flying columns of the rebels could come as quick as the information, and if it was their purpose to surprise the city, might be down upon it any moment.

Through the night nothing occurred. Next morning we found the country-people on the west side, in numbers, hurrying towards the city with goods and provisions, and the west gate nearly blocked up with the throng, but no alarm apparently in the east, in the direction of the marauders. This reassured us somewhat, and we resolved to proceed onwards till we saw some more obvious signs of these dreaded bands. We were also the more disposed to go on, as we had a ferry across the Yellow River, in our rear, and had obtained a pass from the governor of the city. Crack went the whip, and away we rode. At first everything looked well and peaceful, but gradually the road assumed a different aspect; travellers coming from the east thickened; we met a man leading his wife on a mule in a great state of trepidation, and soon afterwards whole families, in carts, flying to the city. They all made the same report—"The rebels were on their way towards us, but were not close at hand." About nine o'clock, we met the courier, but he galloped past us, with two spare steeds at his heels, and would give us no information whatever. As we were now near a large town, a great station on the highway, we resolved to drive on to it, and there feed our mules, and decide on our course. When we arrived, we found all the people

grave in their aspect, and evidently alarmed; not a few, especially elderly persons, wore that stoical expression which revealed at once their terror, and their purpose to die callously—if such should be their fate. Here, too, we found scouts, active intelligent men on excellent horses, preparing to approach as near as possible to the rebel camp.

The usual self-importance, bustle, and even greed, had fled from the innkeeper, who was as sober as a judge, and went about like a man who knows that his body may be food for the dogs next day. He told us that, as not one traveller or cart had come from Honan-foo for two days, the rebels were certainly somewhere between there and here; and when we spoke of going south towards Hankow, he heaved a sigh, and said, "Alas! that road is also closed up." Thus there appeared no alternative but to return to the ferry as fast as we could; and so with hearts sad, and disappointed at the thought of missing Honan-foo, Kai-fung-foo, and in some measure re-travelling over the road we came, we took our dinner, fed our beasts, and set out for the ferry. Passing rapidly over the road, travellers asked us about the rebels, and the people in the villages rushed to the doors with the same eager inquiry. Poor people! we sincerely pitied them; for these rebels are simply human fiends: they kill every person they find, except young men, whom they compel to serve, and a few of the young women. All others, old and young, male and female, and even dogs, are

killed, that they may thus husband their provisions as much as possible. I asked, why stay in their villages —why not flee? They replied that "it was of no use:" they could not carry sufficient provisions. They had no money to hire beasts, and no money to pay for inns, or their expenses in the cities; thus it was best to take their chance, and die at once.

We reached the ferry—which was fifty li from Chang-ma, where we dined—just in time to see the last boat leave for the opposite shore. This was vexing; for there were no inns, nor any accommodation for us near the river. Moreover, we had come down a terrible descent to the bank of the river, and no persuasion would induce the carters to drag their carts up again. We shouted as loud as we could, and the ferryman on the other side seeing us, sent over a small boat for us, sufficient for our two persons, but inadequate for our carts. What was to be done? It would not do to leave the carts, and so we agreed to separate: one to go over, and, if possible, send a large boat for the carts, and the other to stay with the luggage. Neither alternative was pleasant, as the one who went would run the risk of great trouble and a wearisome night, and the one who stayed might be caught by the rebels. However, as the books and carts were mine, I offered to remain, and so providing Mr. Lees with rugs, &c., parted from him. He reached the other side in safety; but nothing would induce the ferrymen to take a large boat over in the dark to bring us. The mandarins

refused Mr. Lees an audience, and appointed spies to track him, and sent him for a lodging, first to this place, then to that. At last he found a wretched hole, and lay down on some table, only to be awaked by runners from the yamun, in the shape of literary men eager to hear about the doctrines; and thus, half sleeping, half preaching, he spent the night.

My troubles were of a different sort, but rather more alarming. After looking about us, we found a small hut under the bank of the river, consisting of an inner room and an outer shed; the inmates turned out and gave me the room. Our assistant lay down inside one of the carts, and the carters watched and slept alternately. Having made our supper of eggs and rice, just as I was lying down, I heard a terrible shouting across the river. Thinking it to be Mr. Lees, after all, I sent the assistant to see what it was, and found that it was a despatch from the governor of the city, Shen-chow, telling the soldiers to prepare for the rebels. This was not reassuring. But what could we do? There was no use in getting up, for they certainly would not take us over till daybreak, if even then after such news; and so committing ourselves to Him whose we are, and whom we serve, we lay down again in peace. But we were not allowed to rest long. Another noise, very like that of horses' hoofs, awoke us; we sat up and listened, and it appeared to proceed from a large troop of horsemen tramping along the sands.

I rose and went to the door, when the sound re-

solved itself into the noise of soldiers on the opposite shore. Having slept awhile, we were again thoroughly aroused: this time the tinkling of bells and the sound of footsteps were evident. I went out and found bands of camels marching up the bank on this side, and halting opposite the ferry. It was now dawn: so we called the carters and told them to prepare, and then went down to the camel-drivers to inquire about the rebels. We found the chief very much excited, and utterly incommunicative; but by-and-by we discovered that they had been on their way to Fan-chung with salt for the Han-kow market; but, meeting with the rebels, had fled, leaving their burdens of salt among the mountains. As the sun rose the ferrymen began their operations; boat after boat was loosed from the opposite bank, and making a diagonal course through the force of the current, landed far down on the near shore. We made for the landing-place, but no one would take us. An impudent official wished to examine all our luggage; we told him we had a pass from the governor of Shen-chow, but having further said that it was in the possession of our friend who passed over during the preceding evening, he shook his head incredulously. At last Mr. Lees' tall figure appeared on the slopes, amid a crowd of Chinamen, hastening down to the beach. He shouted "All right!" and in a few minutes a boat pushed off for us. Mr. Lees had, after great annoyance, persuaded the mandarins to send a boat for us. Having got our carts and men all safely on board, we soon reached the

fort, where we landed, and exchanged our experiences, amid alternate bursts of laughter and indignation. I then began my work; in a short time he returned to relieve me, and thus we wrought on till noon, selling not a few books, and speaking not a little.

We found the place strongly fortified, and swarming with soldiers, runners, and officials of all grades. The town itself is not large, but there appears to be a good deal of business done in salt and grain. The only inn we could get into was wretched; we both needed sleep, but that was out of the question in our circumstances: so we worked on till the sale slacked, resolving to leave the place as soon as we could. We were informed that the highway was impassable for carts till night, owing to a continual stream of wheelbarrows carrying salt, occupying the whole day on the road for 50 li; discrediting the story, we started, but were soon brought up. The report was more than true, and such an afternoon I think I never spent on any journey. The road was narrow, and the wheelbarrows had to be piled up at the sides; the barrowmen seemed to think we had no right to the road, that the way was theirs at that time of the day, and they pushed on in strings of eight or ten, leaving an interval of twenty yards or so for another string, utterly regardless of us. One of us had to go forward in front and inform them of our coming, and try to stop them in wide places, and through dint of entreaty and persuasions and threatening, we managed to get through them.

The barrowmen in Shan-tung are bad enough, but these are lower than they. The loads were dreadful, and the work beyond anything I ever saw; the pushing and tugging and swaying of the men's bodies, as the barrow rolled over the uneven, often stony road, was terrific, and the ravenous, eager eating at the inns on the road-sides excited the most painful feelings. Human labour is cheaper here than donkey-hire; this has gone on for years, and will go on till railways cheapen the carriage of goods, and thus break the yoke from off such slaves. Having emerged from the plague of the wheelbarrows, we went a little faster, and soon reached an inn 50 li distant from the fortification. During the night we were aroused by a number of carts coming into the inn: they had started at dusk, as we were advised to do, to avoid the wheelbarrow nuisance, and travelled in the dark.

30th. Next morning, starting early, we drove through a most pleasant country. Towards nine o'clock we arrived at a stony district, and had to cross a bad hill; here, unfortunately, we met thirty carts, with four and five mules each, laden with powder, guns, and pikes, at the very worst part of the road: they were bound for the ferry, to strengthen the fortifications. Having passed them with difficulty,—for the road was narrow, steep, and full of large stones,—we soon came to another pleasant track, and after crossing some hills, we again entered the province of Shan-si.

Driving on a little distance we came to a village

where we ought to have changed the axles of the carts, for the ruts were now on the wide gauge; but the carter being unwilling to spend his money, and we ourselves anxious to get on to the city for work, we listened the more credulously to his tale that the old axles would do for the present. The country now became more interesting. At the foot of the hills we found fine springs of water gushing out of the ground, and led away by wooden pipes and cuttings, reminding us of bleach-fields. Shortly afterwards we passed an aqueduct, and soon arrived at Hia-hien. Here there was a fair; so one of us immediately went to work, and the other to breakfast, who, having partaken of a hasty meal, relieved his friend, and enabled him likewise to satisfy the cravings of hunger. We stayed here, selling and preaching, till the people seemed satisfied, and then mounting our carts again, set out. The city is small, with only a very moderate trade; the people were well clad and apparently comfortable, but rather rough. During the afternoon the country continued fine, often extremely pleasant. Towards evening the cart tumbled and nearly crushed my right arm; but a kind Providence was over us, and I escaped with only a little abrasion of the skin: fortunately the road was too narrow to allow the cart to fall flat on its side; it was caught on the embankment, and so was soon righted.

31st. To-day our attention was specially drawn to pagodas for averting evil, and we found the people more than usually superstitious. We gained our old track,

and rejoiced to be again on the great Shan-si imperial highway. From this point on to Fu-ching-i, in Chih-li, our way lay back over the same road, and therefore we have little more to say in reference to this journey.

On the 1st of November the weather got suddenly very cold, and made us quicken our steps lest we should be too late for the steamers; nevertheless, we sold books whenever we had an opportunity, and invariably preached at all our halting-places. Reaching Ping-yang-foo, I again visited the famous head of "Foh." It is raised on a short neck, is 22 or 24 feet high, and 45 feet in circumference at the lower part: I could only reach to its nose. Green hair in locks hangs down all around and down the back; it has hanging ears, six feet in length, and the face is painted a reddish-purple. The figure is of iron inside and painted clay outside.

November 4th. To-day we met Mongols and lamas returning home, who told us they were part of a large company behind; accordingly, in the afternoon, we met great numbers, in red and yellow clothes, hurrying onwards. Suddenly the rabble assumed a more regular form, and we found horsemen riding in single file in all the pomp and circumstance of authority. We were told they were escorting a living Buddha: this excited our curiosity; but we failed to get a good view of him, as he was in a sedan. Our attention was drawn to a fine-looking man in a crimson robe, wearing a fine yellow circular cap, and a handsome yellow mantle over all, who rode on horseback and sat well; but he put his hand

on his nose as he passed us, lest his olfactory nerves should be shocked, and so we missed a view of his features. They had many carts laden with powder under their charge.

The day following this we met the commander-in-chief of the troops in Shan-si with all his paraphernalia. He was a large, elderly man, of a grave and determined aspect, with a good black beard. He rode in a cart, and was attended by a large company of outriders. Two horsemen brought up the rear, each having a box containing arrows projecting from the top, bound across the back like a knapsack: these arrows being the insignia of the general.

On the 7th we visited the Yaou-ching, or the residence of the family of the old Emperor Yaou, which we missed on our way. It has no feature of interest, except the site; the temple is small and out of repair.

8th. Met a small cart with iron wheels, and on the day previously found iron-railings before a graveyard. We got safely and speedily through the four "Heavenly Gates" and over those terrible passes; this time rather enjoying the excitement. We had reached our goal, had been successful beyond expectation, and our books were nearly all sold.

Having arrived on the 15th November at a large village called Fu-ching-i, in Chih-li, we left the main road, and made a short cut to Tien-tsin. As the days were now short, we were up every day long before daylight, and guided our carts by the stars; and not a few

eerie hours were spent each morning, for the district was not quite safe. The first day after leaving the main road, the magistrate insisted on sending two soldiers to accompany us as a guard; they went some distance, then returned, and afterwards we had no more of these "braves." The country through which we passed was in a measure sandy, some places very much so, and not very fertile; the prevailing trees were willows and dates. At this season the whole village, men, women, and children, had turned out, raking up the leaves and withered grass for fuel; many being also engaged making bricks. The change from Shan-si was great but pleasant, as indicating proximity to Tien-tsin. That evening, after dark, we made Ki-chu; but, next day being wet, we were detained half a day. The people were preparing for a great fair, to be held in a few days, viz. fifteenth of the tenth moon. The city itself is dull and sparsely peopled, but the southern suburbs are large and important. The place is famous for "smoked fowls."

Leaving about 1 A.M., we passed Pau-i-hien (30 li), once a fine city, with marble pailows, but now in ruins, and made Li-hien, 50 li from Ki-chu. This city encloses a large area, and the walls are in good repair, but there is little or no business done; the place is full of large gardens and fields. Setting out early we made Sen-chow-hien, a busy city on the great southern highway. The western suburbs were alive with abominable harlots, the most brazen-faced we have met in China; they tried even to force their way into our

premises. Messrs. Hall and Innocent had a station here for some time, but ultimately gave it up: and I do not wonder at it.

18th.—Up before cock-crow; went through the city, emerged at the north-east gate, and joined the great road for Tien-tsin. Several other carts joined us, and we went along over the level roads most merrily. Slept that night at a village often visited by Mr. Lees, and next forenoon reached Tien-tsin, where we found all well, and gave thanks to God.

Thus we finished this long journey, which we had looked forward to with some apprehension, but which we have been enabled to complete with joy for the sake of the cause, and with benefit to ourselves. We were delivered from several imminent dangers, which we have already described, and once were nearly involved in the death of a child, who was passing with a bundle of straw over his shoulder. The front mule seized the straw, and as the boy stupidly held on to it, the animal, in an instant, dragged him right before the wheels; had it not been for a merciful Providence causing the shaft mule to stop at the call of the driver, he might have been killed, and the consequences would have been most serious to us.

On this journey we had, on the whole, good food and tolerable inns, which tended greatly to our strength for work. In the matter of food we had not much variety; it was chiefly mutton, but it was good, and we cheated our palates into appetite by the semblance of change.

One day it was mutton and scones and tea; the next tea and scones and mutton; the third scones and tea and mutton, and so on; sometimes we had beef, and now and then a fowl. Our bed, for the most part, was a door, which we took down for this purpose: for we preferred the hard board to the cold brick "kang" and the filth thereon accumulated.

On the whole, we got on most pleasantly, and shall long look back with intense thankfulness and joy to our Shan-si journey.

CHAPTER XIX.

JOURNEY THROUGH THE SOUTHERN AND CENTRAL PORTIONS OF SHAN-TUNG.

Signs of Progress — Gold-dust Markets — Gold-washing — A Fair — Gamblers' Feats—Magnetic Ore—Self-sufficiency of the Citizens of Whang-hien—Inn at Dzu-kiau—Soap-stone Mines—Marble Quarry—Good Work at Kau-wang-shan—Gold and Precious Stones — Hostile People — A Fracas — Lay of the Land — Unfriendly Reception — Pleasant Country — The Mirage — Dining *al fresco*—Attentive Hearers—Prosperous Villages—Graveyards—Recovery of Baggage—Saltpetre and Theft—Mandarins in League with Thieves—Extensive Table-lands—Vast Cavern—Hill of the Seven Precious Things — Character of the Country — Water Buffaloes — A Thief self-detected—Sulphurous Springs — Evil Aspect of the People—Unsexed Women—The Yi-ho River—Neglected Roads—Boulders—Troublesome Muleteer—Manufacture of Paper—Mulberry-orchards—Pilgrims to Tu-ngan-foo—The Tai Temple—Oldest Historical Hill in the World—Beggars—Chinese Effrontery—Ruined Villages—The Capital of Shan-tung—Conversation with a Mandarin—Flooded Road—Minerals—Glass-works—Lime-burning—Tombs of two Famous Men—The old Capital—Mohammedans and Romanists—Fairs—Sell our Books—Home.

We had long looked forward to this journey with great interest. First, our route lay through the finest part of the province; then we expected to see several renowned cities, and that sacred hill of China which has been famous for more than 4,000 years; but, above all, we

rejoiced in the thought of carrying the Bible and the Gospel into populous and important regions hitherto untrodden by Protestant missionaries, and in many parts not penetrated even by Roman Catholicism.

Signs of progress marked our setting out. Formerly, owing to the badness of the roads, horseback, or a mule-litter for ourselves and pack-mules for our books, had been the only method available for us; but now, the road having been improved by the authorities at the port, we started from our own door in two Peking carts, one heaped with Scriptures and books, and the other packed with the same, leaving only room for a few European articles of food, our bedding, and a place where I could sit. The native assistant sat upon the trams. Busy from daylight on March 7, 1867, we were all ready about nine o'clock; and not without considerable anxiety, but strengthened by the promises of God, we started joyfully.

Crossing the Tong-shin Hill—so dear to us—passing the dunes of Chu-ki, which threaten sooner or later to overwhelm the village, through the straths of sand which stretch in from the sea, our course was slow; but, having made the pleasant little city of Fu-shan-hien, we quickened our pace, and dined at Kang-yew. Here the road divides—one branch going to Tung-chow-foo, and the other to Whang-hien and the west. We took the latter, and soon were in sight of the Lau-sz-shan—a hill famous for its gold-yielding streams, asbestos, and other minerals. As we drew near it, we passed

the village of Ku-hien, now rising from the ruins in which it had been laid by the rebels, and noted chiefly as one of the small gold-dust markets of Shan-tung. Here the road diverges into the bed of a stream, in which we dragged our way slowly upwards to Liou-hang, where we passed our first night. At this place we enter the hilly district, and the country becomes yet more pleasant. On the banks of the stream, we passed large heaps of sand, indicating the diligence of the gold-washers. Our inn, though the best in the place, was a very poor one; the cart-road being new and the village not yet having been marked out as a station; but, no doubt, ere many months pass, there will be new inns, as the place stands at a very convenient distance for carts.

March 8th. Starting before dawn, we crossed several hills, passed along an elevated plateau, and soon came to the large village of Shin-dien. Here the country-people were assembling in great numbers for a fair, and there was a large company of gamblers' tents. The rascals frequent this place in numbers, as the village lies on the highway among the hills, a good distance from any city. They reminded me of the thimbleriggers who used to throng the roads in the neighbourhood of Falkirk Tryst in the days of my boyhood; and, strange to say, some of their tricks are marvellously similar.

This village having been often visited by missionaries, we passed on, and halted at Yah-kia-tsun, a small place on the western side of the hills. The

scenery is varied, but the most interesting fact connected with this quarter of the country is the existence of coal and fine magnetic ore toward the north. We have procured several specimens of the ore, which is nearly pure, and there is reason to believe it abounds, and must, sooner or later, command great attention.

Having dined, our way lay along a level, fertile country, and at dusk we reached the busy and populous city of Whang-hien. The citizens are not particularly civil to foreigners; they say they don't need our doctrine, know more than we do, and are far superior to the best and most intelligent of us; for they are denizens of the "central flowery kingdom"—that nation of 1,000 generations—and we are outside barbarians, whose nature is essentially low. Our grand inn was a yard fit for cattle, and the room where we slept—one of the chief rooms of the place—was a den inferior to what we use for a stable. So much for the inherent and manifest superiority of our hosts. But we did not trouble them much. Next morning, the 9th, before dawn we were again in our carts, rattling or rather shaken to bits over a road we foreigners would be ashamed to have in our neighbourhood. The outside of the city was better than within the walls, the highway through the fields being infinitely preferable to their vilely paved streets. The American Baptists have just succeeded in renting a house in the main-street for a chapel. Success to them!

To-day the country continued flat, but there were hills on the south of us, and the soil was fertile. We

passed several large villages full of people, and met numerous indications of material prosperity. We tried to catch a glimpse of the seaport called Loong-kow, at which a considerable trade is done with the South and Manchuria, but failed, owing to the distance and flatness of the country. We dined at Whang-shan-kwan, a market-town, and then proceeded onwards, as we were desirous of overtaking our friend Mr. Mills, who was to journey with us part of the way, and whom we expected to find at Whang-hien. We slept at Dzu-kiau, where there was a good inn—for China. Our room was large, airy, with a mud floor, one square table, two wooden chairs, a frame with a mat over it for a bed, and plenty of ventilation through chinks in the door and holes in the paper windows; the hangings surpassed the finest tapestry, but they were the work of spiders! Mr. Mills had passed on and was at Lai-chow-foo, 60 li (18 miles) farther on, and so we resolved to hasten on next morning in order to find him; accordingly we were up at cock-crow, and had the pleasure of overtaking our friend about 11.30 A.M. We spent the day together pleasantly, arranged our plans, and resolved to take the southern road, as the other had been already gone over some considerable distance by two friends during the previous year.

March 11th. Early in the morning we went to see the soap-stone mines, which lie on a hill about one and a half miles from the city. We descended one of them and found the soap-stone, not in a solid mass as we

expected, but in flakes of all sizes lying one upon another. These flakes are easily taken out, and the finest kinds used for making the soap-stone ornaments so renowned all over the country, whilst the inferior are ground down and used for stucco. In answer to our inquiries we found that the entire hill was composed of this material, and we had ample proof of it; for it was perforated in all directions with these mines, and we found that many of the stones which formed the walls of the houses and fields around were of a white greasy nature, evidently the same as the stone found on the hill, but of a coarser description. The mines had narrow oblique passages not much wider than our body, with landing-places every few yards, and we descended and ascended in the same fashion as a sweep goes down and up a chimney. The people only work the mines in winter, when they have no crops to attend to, and when they meet with water they leave the place, and open another. The stone is light grey, and is dyed for purposes of ornament.

A friend for whom we had waited not having arrived, we set out about 12.30 noon. Our way lay nearly due south; the roads excellent, and the country had the same character as around Che-foo. A range of high hills rose on our left hand, but the country on our right was comparatively level. Not long after starting we espied a white belt on the side of the mountains, and soon discovered that it was the marble quarry which has some notoriety in the east of Shan-tung, and lies about one mile off the

road. The marble is white, but too soft to be very durable; the strata are about fifty feet thick. The natives use it for tombstones and a variety of purposes, and it is very cheap at the quarry; a headstone for an adult can be bought for 2,500 cash, or less than two taels; and for a boy, 1,500 cash. The quarry is 40 li from Lai-chow-foo, and 60 li from the seaport of Lai-chow-foo, called Hia-miau-heu. Several slabs have been procured by foreigners and have given satisfaction. Though this quarry is renowned for the purity of its marble, there are several other places where marble can be procured. At the hill called Mu-shan, 25 li N. of Tsi-hia, fine hard grey marble abounds, and at Tsu-kia-kwang, 70 li S.E. of the same city, there is also a good marble quarry, with an abundance of fine granite, of several varieties, in different places in this part of the province.

Passing the quarry we came to a stiff stony hill, the only bad piece on the road to-day, and had to walk, as the carts bounded from stone to stone. On the other side lay the town of Kau-wang-shan, and here we had the satisfaction of fairly beginning our work. We preached, and sold a large number of books considering the size of the place, and when darkness compelled us to retire to our inn, the people followed us there to buy more books.

The road next morning was very bad: at first sandy and winding, then hilly till we got to Ping-tu. The range on the east still continued, affording us pleasant views.

Ping-tu is a small, square, compact city. The western and eastern suburbs are comparatively large, especially the former, where, also, the trade is greatest; but there is not much business done. On the northern side are several groves of cypress-trees, encircling high tombs, which must belong to wealthy families; there are also several old watch-towers standing like broken-down sentries here and there around. This city is famous for its gold. Before leaving Che-foo, we intended to visit Kin-kia harbour and the city of Tsi-mi, but we found that the trade and people had almost entirely departed from the former, and as a visit to the latter would take us a long distance out of our way, we left that visit for another time.

The neighbourhood of Tsi-mi is renowned all over the country for its precious stones, which are found in a hill about 100 li due south of the city, which is crowned with temples, and is the property of the priests. The chief temple is called the Shang-ching-koong, and here are great annual gatherings of pilgrims and fairs, at which the stones are in great request. They are used for all kinds of ornamental purposes, and many of them make excellent spectacles (preservers), which may be had of different colours.

Leaving Ping-tu, the country is at first fertile, but afterwards sandy, then marshy, and thus it varies onwards for many miles. Just at dusk we reached the village of Lan-di, where we stayed for the night. There was a "play" at this place, and as many country-people

were expected next day, Mr. Mills stayed, while I went on to Kyau-chow. The country possessed the same features as yesterday—if anything, the marshy ground prevailing,—and the rivers still flowed northward. About thirty or forty li from Kyau-chow we crossed the branch of a great canal which in former times formed the means of communication between the east of Shan-tung and Peking. Its terminus was the city of Lai-yang, and from this point it ran on west by north to Po-hing on the Ta-tsing-ho (now the Yellow River); thence boats went up this river to Toong-chang, where they entered the Grand Canal, and by this means grain and tribute were conveyed to the capital. But it is now entirely neglected and nearly dry: pools of water here and there, and broken-down bridges, are all that remain to tell of its former glory. It interested us especially as an indication of the intelligence and vigour with which China was once governed.

We arrived at Kyau-chow about 1 P.M., worn out and wearied with our long drive. This city was in former times the most important centre of trade in the east of Shan-tung; it received its supplies from the south by sea, and distributed goods all over the country. The people appeared rather hostile to foreigners; wincing under decreasing trade perhaps. They called us all sorts of names; and one man, partially drunk, was exceedingly abusive. On one occasion, while engaged at my work by myself, the crowds pressed on me most forcibly; I tried in vain to get them to stand back, and,

unfortunately, against my rule, pushed a man rather rudely. He immediately drew a knife and put on a face inhuman and fiendish in the extreme. I lifted the stool on which the colporteur had been sitting, and there we stood at bay for a few moments. I appealed to the people, saying that I had no intention to strike him; that they had seen the whole circumstance and could judge; they instantly took my part and quieted the man.

We were told that coal is to be found outside the east gate of this city, and expressing our doubts, were positively assured of the veracity of the statement; and now, having been in Yi-chow, where good coal is procured in abundance, and observed the similarity of the two districts, we are more inclined to believe it. The people are not allowed to open a pit, and so they get the coal they use from the south of Wei-hien. The city has been described in a previous chapter.

16th. We left Kyau-chow at break of day, and were some time ere we emerged from the large suburbs. The country rose gradually; the soil was sandy for several miles, but became more fertile as we proceeded westwards. The streams all ran northwards; which surprised us, as we were so near the other side of the promontory: it shows that the country towards the south must be very elevated, and the descent towards the sea somewhat steep.

Arriving at Kau-mi about 11 A.M. we found a large fair, and did not a little work. The people were, on the whole, much more civil than at Kyau-chow; yet there was a spice of bitterness in them too. A shopkeeper

got a book from me to look at, and afterwards flung it at my head; he may have done this from not being able to get near me, owing to the crowd; but I am afraid there was spite in the act. The city is a respectable one of the third class; the walls are in good repair and the southern suburbs large. Leaving about three o'clock the same day, we drove right through the city, selling books on our way, and then turned south-west towards Chu-ching. The country looked much better, and there was a magnificent braird of wheat. Having travelled 30 li, the sun set, but as it was a beautiful moonlight night, and we were most anxious to reach Chu-ching early next day (Saturday), we pushed on and spent the night at a village called Yueh-kia-kow. But our carters defeated our object; for they did not feed their mules during the night, and consequently it was 8 A.M. before we got away. This resulted from a combination between them and the muleteers, who were angry at being made to go a few miles in the dark on the previous evening. These carters and muleteers are incorrigible scamps.

The country on towards Chu-ching is remarkably pleasant—a fine, undulating country. Here we met the first flowers of spring, and saw broom in blossom in several places; holly hedges too became common around houses and gardens; and pleasant sights they were. Just before coming to Chu-ching we had to cross a broad belt of heavy sand, which tested the strength of our mules. Passing it, we came on the Wei-ho

River (even here a comparatively large river for the district), which flows northward, and debouches on the Gulf of Pe-chih-li. We saw several places which had every appearance of having coal beneath, in that black, soft, slaty rock which is generally found near coal strata.

To-day we saw the mirage, which greatly interested us on our journey. Not long after starting, and onwards to near Chu-ching, lakes and rivers, beautiful bridges and islands covered with trees, and picturesque landscapes diversified with ponds and water-courses, danced before our eyes the whole morning. Sometimes these appearances were extremely delusive; on one occasion, Mr. Mills said, "There is a river certainly," but in a few minutes it resolved itself into an "airy nothing:" the groves formed the abutments of the seeming bridges, and, for some time, one could hardly doubt the reality of the illusion. This beautiful phenomenon is very common in the level plains of this and the neighbouring provinces; and journeying in such circumstances is like travelling in fairy land.

On our arrival at Chu-ching, we found a great market, and immediately commenced work; Mr. Mills went to one place, and I to another. After the bustle and sale had a little subsided, we called for dinner, and ate it in the street, where we sat with our books, to the great amusement of the onlookers and annoyance of ourselves; but there was no help for it, as we wished to make the most of our time, next day being Sunday. In the course of the evening we caused

our books to be carried to different places, and so overtook the greater part of the city.

We rested during the Sunday morning, but after dinner went out and preached here and there in every quarter of the city and suburbs. The people listened to us with much interest, and we had the great satisfaction of disseminating saving truth among the masses of that district. The city is an important one; it is three li long by one li broad, has five gates, and is full of pailows and fine large dwelling-houses, like its neighbour Kyau-chow. The eastern suburb is pretty large, but the business is chiefly done in the western suburbs, where there are a great many large shops. Important fairs are held here, and it stands next to Kyau-chow in this quarter of Shan-tung.

On Monday morning we went to a fair at King-chi, 75 li to north-east, where we had good success; and then, on Tuesday, to another fair at Po-lung-shan, where there were only a few people, and we did almost nothing. On our way to King-chi we passed through several large villages, in which were pailows and arches, and indications of wealth and prosperity; the country was well watered and extremely fertile. We saw some fine graveyards, with grotesque stone figures of tigers, horses, men, &c. King-chi is more like a large scattered village than a city; and, indeed, is not a hien, but only a dependency on Kau-mi. A considerable quantity of saltpetre is produced from the soil in the neighbourhood.

While engaged at our work, an incident occurred which throws some light upon the customs of the country and the method of government. The clothes and bedding, &c. of our colporteur, which were fastened to the back of the cart, were stolen, and we did not discover the theft until we had finished our work and had started on our way. We immediately went back, sought out the officer who had charge of the "fair," told him of our loss, and threatened to go at once and inform the mandarins unless the articles were forthcoming. He tried to put us off—"There were so many people all around, how could he get them?" But seeing we were quite resolved to make a case of it, and were acquainted with the practices of the thieves, he at last said he would try and get them; and in less than half-an-hour we heard a shout, and there came a man panting and breathless, carrying our lost luggage: not one article was missing! The custom is, that the mandarins have an understanding with the thieves; the thieves on their part agree to sell nothing until a certain time elapses, and to deliver up stolen goods if the authorities press them; and the mandarins, on their part—*for a consideration*—agree not to molest them if they can help it. I have known of other cases of this kind. A few months ago the guest of a merchant in Che-foo, a friend of ours, had his case of jewellery and papers stolen one evening when he was at dinner. Some days after I met him and assured him that the articles would be quite safe, and not melted down, nor

in any way injured for some weeks, and advised the apprehension of a suspicious character who was about: he was seized on the following day, and that night the merchant was taken to a house outside the settlement, where he got every article that had been taken away.

The place called Po-lung-shan, where the fair just referred to was held, was a small conical hill, and from its summit we could see a long distance. The country looks like one huge garden; no hedges, no walls, only foot-paths and cart-roads for landmarks, and every place under cultivation. Not a hill was visible except the range towards the south running south-west, and we were assured that the country possessed the same features north as far as the Gulf of Pe-chih-li, no hills intervening to break the fertility. The soil can hardly be called alluvial, but is rather table-land, with a gentle slope dipping toward the north; thus we have a large tract of level country in the heart of the province. If the reader takes a map and draws a line from Lai-chow south-east to Ping-tu, thence on to Lai-yang, then near Kin-kia harbour, afterwards south-west past Tsi-mi on to Kyau-chow, thence by Kau-mi on to Chu-ching, then north, passing to the west of King-chi, Ngan-kiu, past Wei-hien to the sea, and calculates the number of square miles in that area, he will have some idea of its extent.

Going back to Chu-ching on Wednesday evening, we set out for the south-west next morning. The country looked most beautiful, like a vast garden, and the mirage again delighted us with its panoramic visions.

This continued for about thirteen miles, when we came to a fair, and at once went to work. Immediately after leaving the village we crossed a low range of hills and reached a level fertile plateau; crossing this, we again encountered hills, and afterwards found a second plateau. Beyond this are higher hills, which we also crossed, and then descended into a fine plain, in which lay the village called Kwan-sae, where we rested for the night. Several things interested us to-day. A range of high hills lay on our left, running south-west as our course lay; some of them were very lofty, and one had a strong fortification on its summit, which consisted of an inner and an outer wall of considerable strength, and looked impregnable to ordinary Chinese artillery. This is a place of refuge for farmers in times of trouble, and such fortifications are very common in North China. At the base of the mountains is a famous cave; several persons have penetrated it to the distance of 8 li, when water and bad air have forced them to return. As might be expected, many stories are current regarding its use and inmates, and it would be worth while to explore it, as fossils and fossilized animals might be found in its caverns, as is the case in similar places. The last range of hills to-day proved to be the watershed, for we found the stream in the valley and all the rivers afterwards flowing southwards.

The hills just referred to had every appearance of containing minerals, and on inquiring of the innkeeper, we found our conjectures correct. He told us that 10 li

south there was a hill famous for metals, called the Chi-pau-shan, or hill of the "seven precious things," which yielded gold, silver, copper, tin, lead, iron and coal; that the metals were often found together, and that in some places the silver was nearly pure, yielding eight parts in ten of ore. He further told us that at present no one was allowed to work the mines, but that up to the close of the Ming dynasty, A.D. 1650, they had been worked. We sent out our assistant to ask the neighbours, in a quiet way, about this, and he found the circumstance well known; two other persons having corroborated the report. He was also told that coal existed within a mile of the village on the east side. We also found the natives spinning silk here, as elsewhere on our journey southwards.

March 22nd. Up at 3 A.M., and started in the moonlight. Shortly after leaving the inn we began to ascend, and soon had to dismount, owing to the badness of the road and rugged character of the hills. The hills were conical, bleak, and uninviting, a solitary ash alone relieved the eye now and then; but in some of the valleys we found clumps of pine-trees. The rocks which cropped up to the surface were chiefly sandstone, slate, and clays, and dipped now in this direction and now in that, in keeping with the conical form of the hills and indicating their volcanic origin. Having journeyed six or seven miles, we came down on another of these strange narrow fertile plateaux, and crossing it for a distance of four or five miles, we again ascended; but

only to descend to another of these level belts of country. We breakfasted at a village called Chau-hien, a place much injured by the late rebels, which is 45 li from Ku-chow (wrongly written Lu-chow on our map). From thence the country is level and fertile, and the road excellent. We arrived at Ku-chow about 2 P.M., and had time to do a considerable amount of work. This city is one of some importance; the walls are in good repair; there is a fine large moat full of water all round the place, with plenty of fish, with which the town is supplied. The people appear well-to-do, well housed, well clothed, and well fed. The rivers all run southwards; the district is well watered and well wooded, the ash and willow prevailing. We found here those strange water-buffaloes which are so common south of the Yang-tze-kiang. This speaks of the marshy nature of the ground and the growth of rice, these animals being almost indispensable in the production of water-grown rice.

On the 23rd March we were up before daylight. The road was excellent, the country very fine, and the soil red from gritty red sandstone rocks. There were several fine pailows of granite bordering the road. Having done 40 li (12 miles) we began to ascend, and for a considerable distance our road lay along the ridge of a low range of hills, whence it was pleasant to see the farmers at their work in the valleys on either side of us. By-and-by we descended into an undulating country, not thickly peopled, but yielding average crops. We

dined at a small inn 95 li from Ku-chow—a good morning's ride, and then set out again. We had hardly emerged from the village before rather an odd circumstance occurred. The carter was pushing along in the face of a strong wind, cracking his long whip and going on most spiritedly, when suddenly his clothes took fire: he disappeared behind the cart in an instant, threw off his clothes and buried them in the earth. The rascal had, I believe, stolen some of my matches from the cart when I was at dinner, and stuffed them into his girdle; hence the catastrophe. Well was it for him that his clothes could come off so easily; for we had some difficulty in putting the fire out: his coat was padded with cotton-wool, and hence, a spark remaining unextinguished, whenever it was caught by the wind, the fire rekindled, as it several times did. Most amusing it was to see him sitting on the shafts all the afternoon as if on nettles, every now and then starting and looking to see if he was not again on fire. We made up his loss at the close of the journey. From the village on to near Yi-chow-foo the country continued rolling, gravelly, and not very fertile. We passed a place where there are sulphurous springs, not very warm and not much frequented; nothing to those in the east of Shan-tung, and there was no house to bathe in: the water rises and gathers into pools.

On Sunday the 24th we were thankful for the rest of this hallowed day. Having caught a severe cold, I was confined to the inn and unable to preach, but Mr. Mills

supplied my lack of service. The village was not a very safe place to lodge in, as the rebels, or rather robbers, who came north and on to Che-foo, and who murdered Messrs. Holmes and Parker, were from this neighbourhood, and the people had an evil, cut-throat look. They rather avoided us, and seemed afraid lest we were on an errand of vengeance; we assured them of our good intentions, but only, I suppose, to confirm them in their suspicions. We were told that the mandarins of Yi-chow-foo were making amends for their past neglect, and were dragging supposed former robbers from their homes and slaughtering them by the hundred.

The women of this district were different in their habits from the people in general, and unpleasantly so; they served in the inn like men, and went about in the most open way, just as Manchu women. As a consequence they were stronger and better complexioned, but rude and disagreeable; they had small feet, yet not the smallest size.

As we approached Yi-chow-foo on the following morning we found the apricot-trees in full blossom, but not one leaf on them. Fruit-trees of several varieties abounded in this locality. Just before reaching the city we had to cross the Yi-ho, a good-sized river, which we forded at a place where it spreads out in the sand, a man leading the mules and piloting our way. This river rises at the Ngai-shan in the centre of the province, receives several streams, runs southwards, and pours its waters into a lake on the north of the Grand

Canal. Like other streams in the province it bears down tremendous quantities of sand in its course. We were told that flat-bottomed boats could go down all the way to the Grand Canal; indeed, there can be no doubt that, after the rains, there would be no difficulty in navigating such craft. We met good coal on its way eastwards, and on inquiry found that it was abundant in the neighbourhood.

We found a large fair in the city, which was fortunate for us, as it enabled us to do good work during all Monday and part of Tuesday. The city is large and well filled with houses; the great north and south street has a number of large shops, indicating a good country business, but not an extensive distributing trade. The walls and gates are high, strong, and in good repair. The southern suburbs are extensive; and there is a mosque in this quarter of the city, and several hundred families of Mohammedans.

Leaving this city, our road lay across a river and through fields of thick fine sand, which was extremely trying to both men and beasts. Emerging from this we came to alluvial soil, which continued for a few miles, when the country began to rise, and the road became stony, rocky, and the ground barren. After dinner we found the road still more hilly and dangerous. We passed after sunset a strong granite bridge; the stones were from 15 feet long by 16 in. thick and two feet broad. This spoke of former greatness, but now of poverty and carelessness, for it was in such a condition that there

was danger in crossing it. We were again on one of the great highways of China—that which goes from Peking to Soo-chow, &c. *viâ* Tsing-kiang-pu, where travellers obtain boats for the South. The road was not much better than the lesser cart-roads, the chief distinguishing features being the watch-towers every 10 li, guard-houses every 5 li, better inns and greater traffic. After leaving Yi-chow-foo we found soldiers in the guard-houses, but as we proceeded they were fewer, and by-and-by these houses were all empty, as is commonly the case in other districts. The recent proximity of the rebels and the slaughter of the captives had led the authorities to place guards in the neighbourhood.

Next morning we started early; at first the road was good, but soon became like that of yesterday. It lay along the top of a low ridge of hills, with a high range on either hand. These ranges are very peculiar, being composed of conical hills of greater or lesser size, the sides having perpendicular ridges running round them. Many of the hills and valleys are covered with immense boulders. The bridges were once good, but now are quite out of repair. Flocks of goats and sheep with great heavy tails were numerous on the hills.

To-day we met wheelbarrows laden with coke and red paint and glassware from Yen-shih-ching. We dined at a place 45 li from Mung-yin-hien. Passing onwards 15 li, we entered a fertile valley with a fine road, which continued all the way to that city.

28th. The book muleteer tried to raise a disturb-

ance to-day about his money. He was a rude man, having just sufficient brains to know the multiplication-table, and passions strong enough to scream when he did not obtain the fulfilment of his demands. The night previous he went round the inn-yard throwing up his arms like a wild man; one of the carters, however, very unexpectedly became mediator, and the question was soon settled. Our road lay over low hills, with mountains on both sides, till we came to Sin-tai, when we entered a valley. Sin-tai is a small and empty city; the suburbs, however, are respectable, and we disposed of a good number of books. Shortly after leaving Mung-yin-hien (wrongly spelt Mong-in-kyen) we came in sight of a strange, high, conical hill, crowned with a few pine-trees and temples, which kept in view the whole morning. It is called the Ching-yu-shan, and there is a festival held here after the fair at Tai-shan is over.

29th. Up at 3.40; road stony; crossed two ridges, on which were huge boulders; made 90 li, and dined at Tse-kia-djang. Here we found all the walls of the houses covered with paper drying and bleaching; it is made extensively here for the paper-money which is used by the pilgrims in their worship at Tai-shan. It is of the coarsest kind, made of wheat-straw, mixed with old ropes cut down and mashed together. Here, too, as at Sin-tai, we found coal, which it was said came from Lai-wu, and it is evident that the hills on the north have it in abundance. To-day we passed many mulberry-trees, and several mulberry-orchards. They make yellow

and white silk in this region. Leaving this place, we again entered a fine plain with an excellent road, and by-and-by crossed a branch of the famous Wun River, flowing southwards. This river is classical, and was used to supply the Grand Canal. We reached Tai-ngan-foo early in the afternoon, but found all the good inns occupied, and had to put up at a very wretched place.

Next day we attended the great fair in the large temple called the Tai Temple, and sold not a few books. Here we remained four days, and had some good opportunities of observing the character of the pilgrims and the place. The pilgrims begin to arrive at the Chinese new year, and continue visiting till the 18th of the 4th moon; during the second month they are most numerous, when there is a continual stream from all quarters. They do not appear to be confined to one class of Chinese: all descriptions of people, high and low, official and non-official, men and women, were found there, with a large proportion of old women: it was amusing to see them carried in their chairs, their husbands, or sons, or both, trudging behind them. This would be a grand place for a mission station during the first portion of the year; and if one society could not occupy it, several might unite, so as always to have two missionaries there.

The city of Tai-ngan-foo is not very large for a departmental city, nor does there appear to be much business independent of that caused by the pilgrims. The walls are well built and the gates strong and in good repair; temples are numerous, the chief among

them being a very large and fine one called the Tai Temple. It covers many square acres in the north-west corner of the city, and is enclosed by a strong wall almost as high and good as the wall of the city, having several gates. Inside it is divided into three compartments, each of them containing numerous tablets, some very large and striking, and many old cypress-trees. The chief building stands in the centre; it is a fine two-storied, somewhat elegant pavilion, and within it stands the great idol. The walls are covered with paintings representing imperial processions, including all the grades of mandarins, footmen, horse-guards, white elephants, camels, his Majesty on a fine cart, and horsemen galloping along with all the haste, madness, and fury generally evinced on such occasions.

The area of the southern half of the temple was occupied by rows of tents, in which were displayed all sorts of trinkets; and further on showmen were doing their best to amuse the visitors and fill their own pockets: there were also Punch and Judy and all kinds of "merry-go-rounds." This city has large suburbs like the most of Chinese cities; the western and southern being very extensive: in the former most of the trade is done. Towards the west are many small temples and two pagodas; and at the outside of the southern suburbs are two altars, said to have been built respectively by the Soong dynasty and the Tang dynasty, on which were offered sacrifices to the Hill.

But the city and the suburbs and all the surround-

ings are subservient to the Hill, which is reasonably thought to be the oldest historical hill in the world. It lies on the north of the city and forms one of a group of noble mountains, but towers above them all, seeming as if keeping solitary watch over all the country, like some ancient warder always at his post. It is referred to in the *Shoo-king*, or historical classic, as the first hill visited by the Emperor Shun, and where he offered sacrifices to Heaven; which there is synonymous with God. The passage runs thus: "In the second year (of his reign) he made a tour of inspection as far east as Tai-tsung (or Tai-shan), where he presented a burnt-offering to Heaven and sacrificed in order to the hills and rivers."* This took place about 2254 B.C., and from that time to the present, this hill is referred to in Chinese history, and has been constantly visited by pilgrims.

We resolved to ascend to the top, and having hired chairs, which the pilgrims use for that purpose, we set out very early, anticipating a day's rest from work, and much enjoyment; but we were sadly disappointed. The road lay through the city, out of the north gate, and almost immediately on emerging the ascent began; we found the path a well-paved but narrow highway, much more respectable than we expected. As it got steeper, there were broad well-built stairs to facilitate progress, the stairs becoming more numerous and steeper as we ascended; the sides of the roads in many places

* Legge's *Shoo-king*, part ii. chap. iii. p. 8.

were planted with cypress. We had some scruples at first in allowing men to carry us up such places, but seeing scores at this work and finding that the men were accustomed to it, we sat contentedly: they carried us, walking at a measured pace, one on each side of the chair.

The road was beset by beggars, men and women of all ages, with all kinds of sores; some with feet rotting off, some with withered legs, others with diseases of repulsive appearance. But there was a greater nuisance: numbers lying in the middle of the road, indeed at every few yards, some apparently half dead, with their heads resting on stones, others knocking their foreheads on the pavements until there was a great blue bump on them. Young, well-favoured women with young children were there; old withered hags with diseased and hale children were there; and bundles of dirty rags appeared every now and then, out of which protruded a tuft of grey hair, telling of some human being beneath: there were regular beds full of children, with surrounding abominations, some feigning disease; and we could not get up without being carried right over the wretches.

Having proceeded a few miles it began to rain, and we took shelter in a tea-house on the road-side. Here was a nunnery, and the nuns came out and invited us in: of course we did not enter. Setting out again, the beggars were less numerous, though there was a party of them every hundred yards or so. Some of them had holes

dug out of the side of the hills, others had big stones piled on end for houses, a few had small but regular-built stone huts, and there were some who had walled up the arches of bridges, and lived there: I never saw such painful sights before. Spring was covering nature with beauty; the valleys and road-side were full of apricot and peach trees in blossom; the torrent was dashing over the rocks at our side, and everything looked pleasant but man, who was there literally a *sore* on the face of nature.

The rain having ceased we again ascended: the way became steeper and steeper still, and more and more interested did we become in the scenery; but the rain came on much heavier, and we again had recourse to a tea-shop. There we waited two hours, when, as there was no appearance of its clearing, we wrapped our waterproofs around us, and resolved to try the hill. On we went, higher and higher; the beggars had betaken themselves to their dens and caves in the earth, but the wretches sometimes came rushing out into the wet, and bowed down before us for alms. The rocks became yet more rugged, and on them we found names of visitors inscribed, cut out sometimes in huge characters. Grander and grander became the rocks and scenery as we ascended, but stronger and stronger blew the wind, and heavier poured the rain, until at last, having climbed some almost perpendicular stairs and reached one of the summits, the wind nearly blew us down. Seeing it would be dangerous to go farther, we turned to descend.

We had, however, the satisfaction of getting up two-thirds of the way, far beyond the place tradition tells us Confucius reached; and had seen the grand scenery and the road, stairs, bridges, and temples on this hill, which speak of the ancient power, riches, and intelligence of this wonderful people. Our descent was rapid enough in some places. The men had for the most part taken the herd-boy's method of keeping their clothes dry.

Before leaving Tai-ngan-foo we had a good illustration of the effrontery and complaisance of the Chinese in the person of our landlord. The night before starting he sent in an enormous charge for his rooms, which somewhat amazed us, and we asked the servant if his master thought we were out of our senses? Somewhat nonplussed he went away, and returning informed us that each city had its own customs and charges, and that the bill was a very moderate one; for they could never think of cheating such excellent teachers. We told him we knew as well about the customs of the country as he did, and refused payment. At last appeared mine host in *propriâ personâ*, as we were busy arranging our books and packing our boxes. On entering he looked round most benignly on us all, and, not venturing to say anything to us, he addressed himself to the colporteurs. "Is this that worthy teacher Mr. W —— ?" — pretending not to know me. Receiving an affirmative reply, he proceeded: "Does he imagine I would ever think of overcharging him? Money is of no importance to me: I would far

rather give it all to him as a present than annoy him in the smallest degree." And then he went on in a strain of fulsome compliment. At last we could bear it no longer, and told him we were busy and would thank him to allow us quietly to finish our work; that we had no idea he was such a good man, and we would gladly accept of his kindness; but if he repented of his generosity and made out a decent bill, we would pay him. He persisted in remaining, and at last we had almost to shut the door on him; when a message came that he consented to our terms. Next morning, however, another small difficulty arose; the carters were in arms: "they had not got sufficient money, they would not stir," &c. &c. But having threatened them with the mandarins, we got off about eight o'clock.

The first part of the road had been paved with huge blocks of granite two centuries ago and not touched since, and one may imagine what a pleasant drive we had. After this, and just as we were congratulating ourselves that we should enjoy some rest to our bones, we entered the bed of a river; this being the imperial highway, we had no alternative but to endure the inconvenience, and it sadly tested our equanimity, for it continued nearly all day. As we went on we met innumerable pilgrims on their way to the fair; the road was infested with beggars of every description, nearly in as great numbers as on the hill itself. Hills were on both hands, having the peculiar perpendicular belts which characterize those to the south-east of this; a high

curious hill was in front of us all day. Tai-ngan appears to be the water-shed, for after passing this city we found all the streams running northwards.

April 4th. To-day the road continued bad, the same as yesterday. We found the villages broken down and miserable; they had for the most part been built of mud and stones, and were in many instances in ruins. When we came within 40 li of Tsi-nan-foo we left the Peking Road and turned towards the north-east. The road was as muddy as the former was stony, so there was not much gained by the change.

We reached Tsi-nan-foo, the capital of Shan-tung, about 2 P. M., and immediately commenced work. We sold a great number of books outside the west gate; afterwards we entered the city and sold many more, till the darkness caused us to retire. Next day we went over the whole city, and sold a great many books; we were the first Protestant missionaries to visit the place; although, alas! this is no extraordinary thing in our experience. There are here about 2,000 Mohammedan families and two mosques. The Mohammedans are more straightforward and honest than the Chinese, and much cleanlier; and it is no small joy to get to an inn kept by one of them. They also appear more open to receive the truth than others, and it is quite possible they may be among the first to accept the tidings of salvation. The Romanists are also very numerous in the western suburbs: they have one or two chapels, and are getting a small cathedral erected within

the city proper. One of the mandarins called upon us during the second evening of our stay; he sent his card, and was extremely pleasant; he was also intelligent—much more so than I expected. He manifested a tolerable knowledge of geography, and of the present position of affairs in the world; asked about India, about our Queen and Parliament; spoke of Russia, railways, telegraphs, &c. Referring to religion, he said that every kingdom had its sage, and that it behoved the people to listen to the instructions of their respective holy men; that Arabia had Mohammed, India had Buddha, China Confucius, and my honourable kingdom had Jesus; that they were all only different forms of the worship of Heaven; thus all were true, and none to be despised. We pointed out the difference; telling him that Jesus was the Son of God, sent to be the Teacher and Saviour of the world; that He was infinitely pre-eminent over all, and that all should hear His words and obey him. After some further conversation on kindred topics he took his leave, and we parted good friends.

6th. Up at daybreak. On our way through the city, in the early morning, when everything was comparatively quiet, we were again struck with its size and population. It lies only three or four miles from the Yellow River, and may become yet more important. Emerging from the eastern suburbs, we found two hills on the north standing solitary and sentry-like, one of them almost a perfect cone. The country gradually

rises as you proceed eastward, but continues very damp: afterwards it gets drier, but again, near Chang-kui, the road was flooded. We had hills on the south all day; towards evening a range crossed our path, and compelled us to turn northwards.

7th. Sunday; stayed at Chang-kui, a large walled city, but containing comparatively few people. The eastern suburbs are large, and have likewise a good wall round them.

8th. Up at four o'clock. The roads were good and the scenery pleasant for twenty li; after that they became full of water, and for miles it was like driving through the bed of an old canal. We passed through many orchards of mulberry-trees, indicating a large silk-producing district. We dined at Tui-ping, a large empty city, containing some fine pailows. The roads still full of water: it would appear as if they were the drains for the whole country round. In the afternoon we arrived at the famous distributing town called Chow-tswun. Here we came upon the track visited by two American missionaries last year, and consequently, though there was a fair, the people manifested no curiosity either in reference to ourselves or our books.

9th. To-day we made for the Lau-foo-hoh valley, so renowned for coal, glass, &c. The road lay across low-lying hills, until we came to Chi-chwen, when we entered the valley. We passed the city without working, as we wished to be present on the market-day, which took place on the 11th, and so pushed on to

Po-shan-hien. Reaching the city early in the afternoon, and being the first foreigners in foreign dress ever there, we had tremendous crowds and an excellent sale. The mandarins were not very civil, and insisted on our leaving the city and doing our work outside; we complied, as we did not wish to make any disturbance. Officers watched us during our stay here.

Po-shan-hien is finely situated at the end of the valley, and faces the north. The hills on the south are girded with a high wall to defend them from the southern robbers; those on the east and west are fringed with willows and mulberry-trees, and crowned by the sombre cypress and still more sombre tombs. These hills are exceedingly rich in minerals: coal-pits, yielding extremely good coal, are found in all directions. On the south of the city are rocks which, pulverized and smelted with saltpetre, produce that beautiful glass which is distributed all over China. We found them also making sulphate of iron, red paint, and a great variety of earthenware. Nearly all the manufactories are in the suburbs called Yen-shih-ching, which are extremely busy and surrounded by a strong wall. These suburbs lie in the east, and are separated from the city proper by a pleasant stream, which waters the valley, and flows on enlarging, till uniting with another rivulet, it forms the Siau-tsing-ho, and falls into the Gulf of Pe-chih-li.

11th. Early this morning we went to see the glass-works; and though we found the workmen extremely jealous, we managed to see the whole procedure and to

obtain specimens of the sand and the various kinds of workmanship. Starting about eleven o'clock, we arrived at Chi-chwen in time for the fair, but did not sell nearly so many books as we expected; the officials were rude, shut the city gates, and would not permit us to enter, so we did what we could outside.

Next day proceeding eastwards, we found the people on both sides of the river making great quantities of lime from the stones in the channel, as we had also observed in another stream on the preceding day. They used coal to burn the stones, which shows how plentiful and cheap it must be. Yesterday and to-day, and all over this district, we again saw innumerable mulberry-trees. Emerging from the valley, we found the roads literally drains for the fields, and the mules had terrible work dragging the carts through the mud and water: near Chang-hien the way became almost impassable. At this place we dined, and joined the great road to Chê-foo, which we had left at Chang-kui for the Lau-foo-hoh valley. This was a great comfort, for the inns, even in the busy cities we had visited, were horrible; that at Po-shan-hien, a city where they boast of selling as many products as fill a peck of gold per diem, was intolerable: the best room in the inn there was only fit for a coal-cellar.

That night we slept at a town where there are the tombs of two famous men. The first is Hwan of Tze, who flourished B.C. 683-642, and who is repeatedly referred to in the Chinese Classics. He was Prince of

the district now called Tsing-chow-foo. Confucius said "he was upright and not crafty," in contra-distinction to Wan of Tsin, who "was crafty and not upright." The other tomb is that of the Duke King, who was also Governor of Tse. He lived in the time of Confucius, and was rather a weak Prince, and overshadowed by his Ministers. Confucius visited him in his thirty-sixth year, and being asked by the Duke about government, gave the following laconic answer: "There is government when the Prince is Prince, and the Minister is Minister, when the father is father, and the son is son."* Their tombs are only large mounds, and not far from the road, attesting the veracity of Chinese history.

Approaching Tsing-chow-foo, the old capital of the province, we found the country fine, roads paved, and everything indicating former grandeur. There are here some 4,000 to 5,000 Mohammedans, and two mosques, one in the city, and one in the eastern suburbs. Our butcher here was also a Mahommedan, and gave us a good deal of information. Romanists are very numerous in the neighbourhood; and we were told there are from ten to fifteen Romanist villages on the north of the city. Here we found little or no demand for our books, owing to the visit of our friends previously referred to; accordingly, we did not prolong our stay, but left that afternoon. Next day, we pushed on to Wei-hien. The road was rocky, and, as we approached, we found another

* Legge's *Classics*, vol. i. p. 120.

set of limekilns on the road-side which were also supplied with coal. We did not stay at Wei-hien, for our books were not numerous, and we resolved to keep them for any "fairs" we might encounter on the way home. From this point our road lay through plains; fine heavy sand being the only difficulty we encountered. The country, though in some places rather barren, was for the most part fertile, and fine crops of wheat were found in all directions. In this quarter we found men and boys in great numbers following the carts and pack-mules to pick up droppings for manure, which speaks at once of the cheapness of human labour. The inns here, as elsewhere, are not particularly clean.

As we went on, we met several "fairs," and soon got rid of all our books, except two or three. Mid-day (16th), we reached Lai-chow, and spent the evening of the 17th at Whang-hien. We observed a new fashion of driving wheelbarrows here; an ass in front drawing the vehicle, and a man behind pushing and guiding the animal with a great long whip.

Next morning, we set out early, and, on the following afternoon, reached home in safety, and found all well.

END OF VOL. I.

London: Printed by SMITH, ELDER & Co., Old Bailey, E.C.

MAP OF
NORTH CHINA AND COREA
JAPAN SEA
GULF OF PE-CHIH-LI
WHANG-HAI
OR
YELLOW SEA
NGAN HWEI

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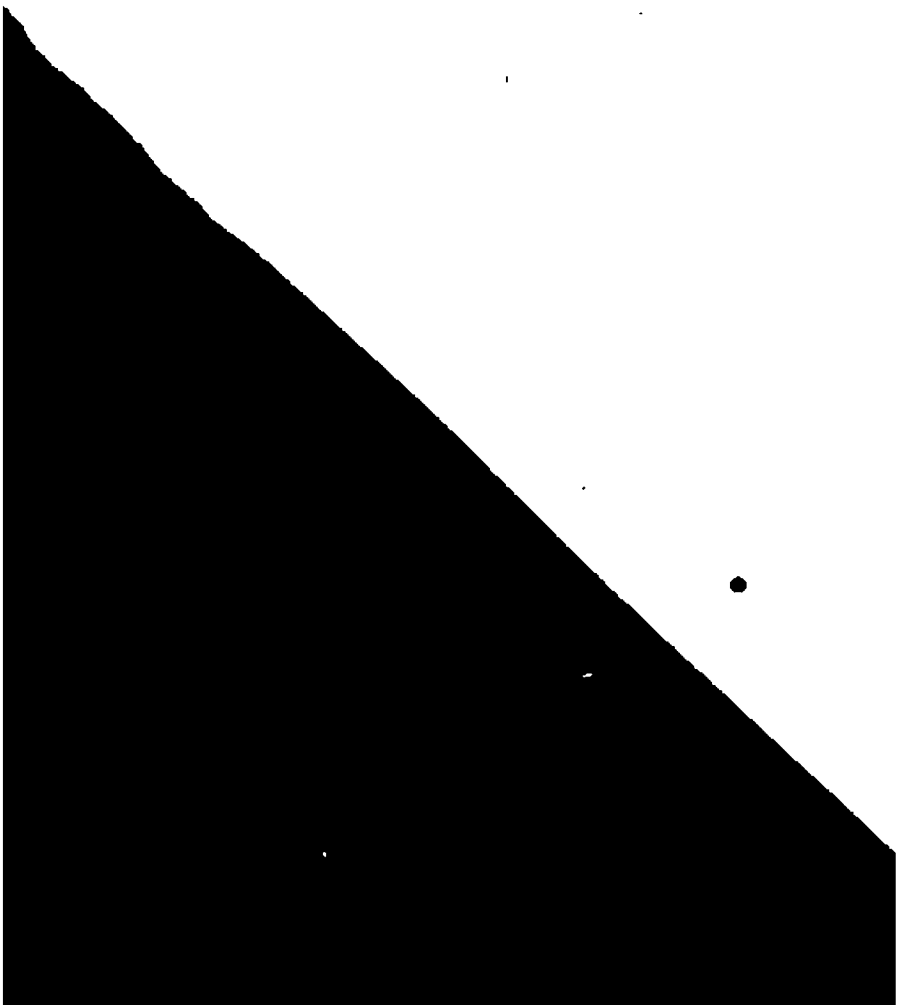

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on 05 October, 2018